

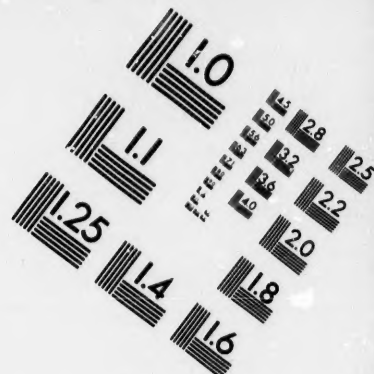
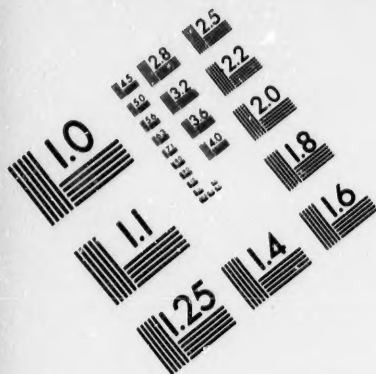
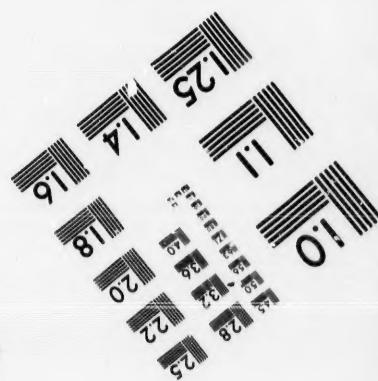
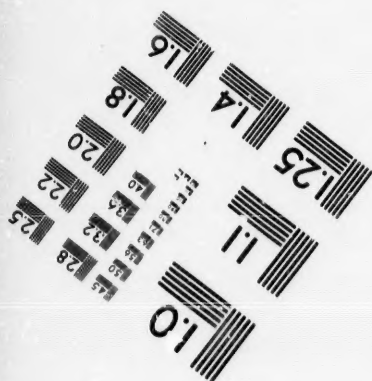
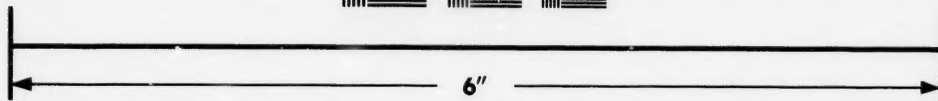
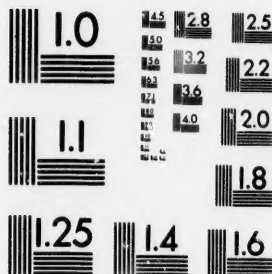


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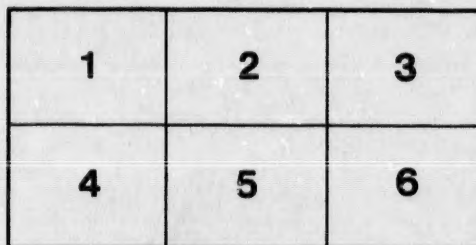
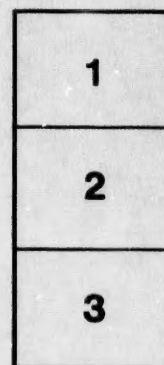
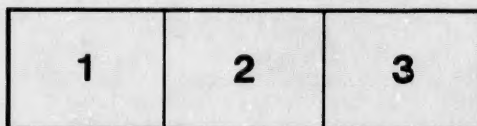
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TO
E. MATURIN'S "CATHOLIC CLAIMS."

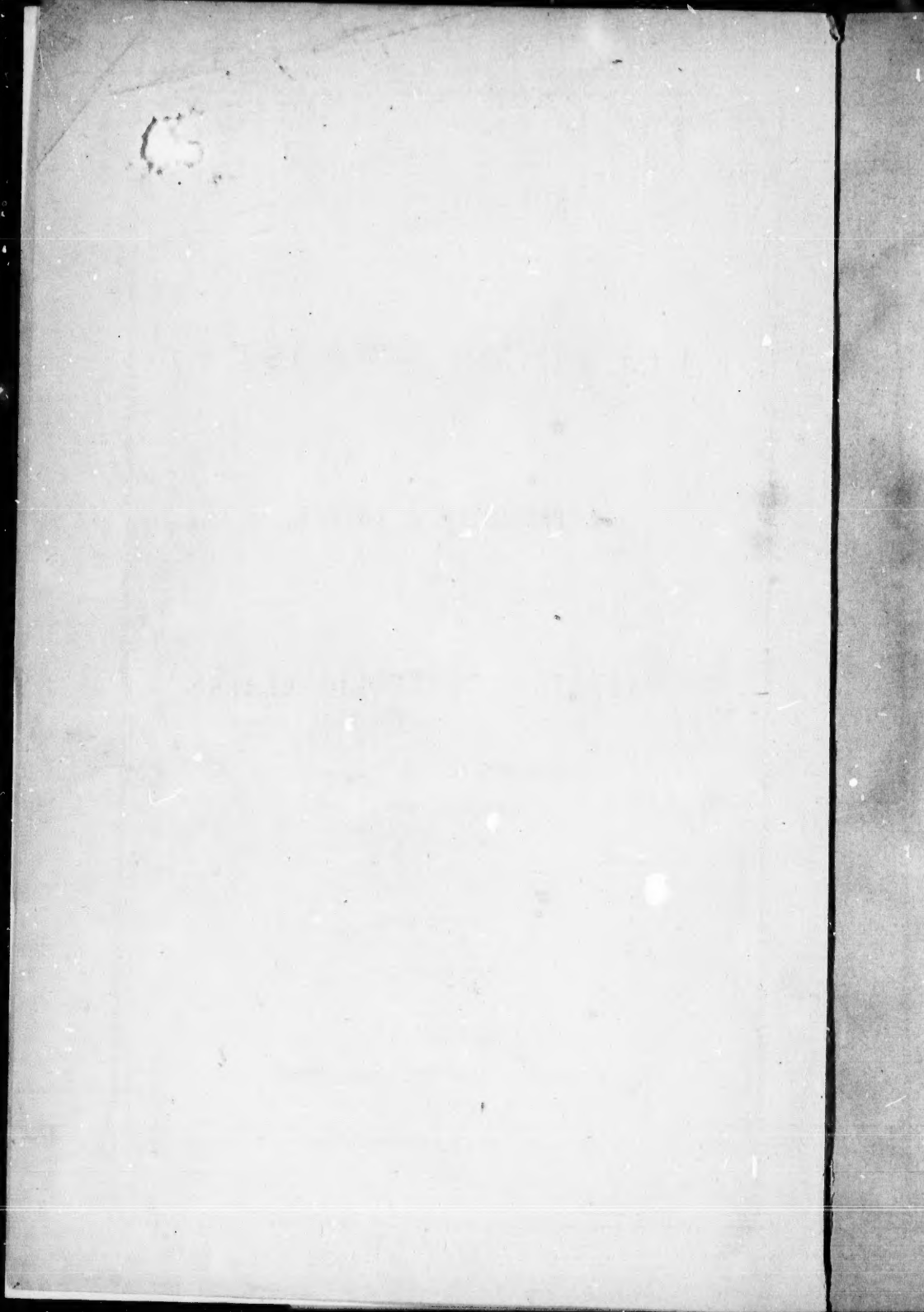
BY JOHN G. MARSHALL,

HALIFAX, N. S.

HALIFAX, N. S.

WESLEYAN CONFERENCE STEAM PRESS.

1859.



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TABLE OF CONTENTS.

In order to a ready and convenient reference to the several subjects discussed in this pamphlet, it has been thought well to arrange them under the following sections :—

- I. Remarks on the personal narrative contained in the first pages of the " Catholic Claims."
- II. On the Rule of Religious Faith by the Roman Church, as exhibited in the " Claims."
- III. On the true Protestant Rule of Faith, as opposed to the Roman.
- IV. On the asserted Infallibility of the Roman Church.
- V. Doctrines, Dogmas, and Practices, of the Roman Church, which are either directly opposed to, or inconsistent with, the Sacred Scriptures and the Primitive Church.
- VI. On the claimed Primacy and Supremacy of the Pope.
- VII. On the true causes of the origin and progress of the Protestant Reformation.
- VIII. On private examination and judgment as to belief and reception of Divinely revealed truth, being necessarily involved in the individual responsibility declared in the Scriptures.
- IX. A brief answer to the assertion in the " Claims" of the holiness of the Roman Church as compared with Protestants.

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SECTION

REMARKS ON THE "PERSONAL NARRATIVE" CONTAINED IN THE
FIRST PAGES OF THE "CATHOLIC CLAIMS."

THE writer of the Pamphlet entitled "Catholic Claims," has judged, rightly enough, that some explanation was due to the Parishioners of St. Paul's for his withdrawal from his late pastoral charge among them, and so abruptly going over from their communion to that of the Roman Church. In offering that explanation, however, it would have been quite sufficient to have referred, in some brief terms, to recent examinations of the respective doctrines of the two Churches, and his convictions as to religious duty, in regard to the change. Had he thus acted, most persons would have charitably refrained from imputing to him that blame to which, by the uncalled for and elaborate written exposure of his long-continued tendencies and predilections for Romanism, he has now so justly made himself liable. This public and detailed exposure has manifested a defect of sincerity and candour, in an equal degree with the imprudence or disregard as to private reputation. One may indeed hesitate at which to be most astonished,—the long continued uncandid concealments, or the gratuitous rashness. The members of his late clerical charge, who so unsuspectingly regarded and esteemed him, have, most especially, strong reason to be astonished and annoyed by this confession of those long concealed Romish predelections and tendencies. Of course Mr. Maturin, like every other man, has a right to change his religious creed, and unite with any denomination he chooses, but as he was a clergyman of a church so professedly opposed to the one to which he is now united, he should not, in common candour, have secretly entertained those long continued tendencies, or *incipient convictions*, as he has, in effect, described them, and

all the time have remained an officiating clergyman in a Protestant Church.

But further, he has not been satisfied with merely giving in the first twenty-five pages of his rather voluminous pamphlet, a somewhat discreditable as well as imprudent detail, termed a "personal narrative" of his mental exercises Romeward, and his distresses, continued through a long course of years; but he has further, in the first place, told all his late parishioners that the Church he has joined has claims upon them to follow in his steps. But he has not been content to rest even here, but has in effect challenged and opened discussion upon all the material points of controversy between Protestants and Romanists for the last three hundred years. He has, in very pointed terms, condemned the whole Protestant system, and, in effect, told all in every other religious denomination that they are in fatal and ruinous error. Now, here it may be asked, has Mr. Maturin the weakness and rashness to suppose that after the almost innumerable exposures that have been made, through ages past, of the unscriptural dogmas, superstitions, and absurdities of Popery, that the Bible-reading and intelligent parishioners of St. Pauls' or any other well informed Protestants in this land or elsewhere will, in the present enlightened day, through his publication or any other means, be induced to follow the example of his defection. Under the circumstances of the change he has made, no imputation can be, or is charged upon him, of corrupt or discreditable motives, pecuniary or otherwise. He has doubtless been sincere in intention, in coming to the deeply erroneous conclusion he has adopted. The plain remarks which are here made are only applicable to his continued improper concealment of his tendencies and doubts from his immediate clerical superiors, and his disingenuous conduct towards the people among whom he ministered. Situated as he was, it was evidently his duty to have at some time or other candidly and freely intimated some of his doctrinal doubts and difficulties to some of his elder and superior brethren in the Ministry, and thus have obtained their advice and assistance.

All the remarks here offered, as to his conduct on the point, have been suggested, and are made entirely from his own "narrative," detailed in his pamphlet. Some passages of that narrative will now be given, to show that these remarks are neither unfounded nor unjust. In page 4 of his pamphlet, in mentioning his obtaining in the University, in 1840, the highest Theological prize, he says, "the course of my studies on that

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occasion gradually prepared my mind for the more full and impartial investigation of the claims of the Catholic Church. The progress of conviction since that time has been very slow and gradual, but at the same time sure and certain." In page 6, in mentioning the decrees and canons of the Council of Trent, and the Roman Missal, he says, "These were my constant companions: a great part of them both was committed to memory." Again—"From them I derived a clear and comprehensive view of the Catholic system in all its proportions; which seemed more beautiful when seen reflected from the light of Christian antiquity." In the same page, he says, "I could find little comfort in the Protestant worship, and I earnestly longed for a more settled faith." And, in the next page, after mentioning his attendance upon High Mass, he remarks, "I feared lest, after all, my renunciation of Protestantism might be only a delusive work of the imagination and fancy, instead of a full conviction of the mind and heart." And further on, after mentioning his study of certain lectures of Cardinal Wiseman, he says, "I can clearly remember that even at this time I had almost arrived at the general conclusion, which ought to have been quite sufficient to settle the question. It was simply this, *that the whole work of the Reformation was an act of Schism*; and, therefore, that it was the duty of Protestants to *return* to the unity of the Church from which they were separated by the events of that unhappy period." In page 11, he makes this extraordinary confession, "I feel, that during all my years of separation from the Church *my heart was essentially Catholic, while my mind was accidentally Protestant*." In the next page, referring to a correspondence which he held with a Catholic Priest, he says, "I did not disclose to him my doubts, but appeared as the advocate of the Protestant side, though in a moderate tone of argument." Now, *such a tone*, on that occasion, was not fair or faithful with reference to his then professed Protestant principles. The wily Priest perceived his leaning, for the writer says, "Several years afterwards I received a letter from this Clergyman, in which he stated his own conviction, and that of his Bishop, that I would ultimately become a Catholic." After this, in 1842, he "yielded," as he says, "to the sollicitations of friends, and received 'Holy Orders' in the Church of England as a Deacon and a Priest." He then mentions his successive settlement in several parishes in Ireland, and afterwards here in the parish of St. Paul's, and goes on to say, "During all this time my mind was never entirely free from the former difficulties."

A little further on, he says, "I did not express my doubts to any one;" and soon after, in referring to the Apostolic origin of points of faith and practice, remarks, "It has always appeared to me that the Anglican Divines, while professing their submission to the Ancient Church, were only following an *imaginary* standard, and acting inconsistently with their own principles." In his 21st page, in speaking of his mind being directed to the examination of the principles of Catholic unity and Church authority in connexion with the principles of the English Reformation, he says, "It was the subject of my constant study; my mind was completely absorbed in it, and although I sought and found a temporary relief in the active duties of the ministry, still the same questions perpetually recurred to me, and demanded from me a decided answer." In page 23, he writes, "I studied again, and with increased benefit, the work from which I had derived so much information many years before—Cardinal Wiseman's Lectures—and found them more and more instructive and conclusive." and he further mentions his obligations to certain writings of the Roman Catholic Divines—Dr. Ives, Mr. Manning, Dr. Newman, and some others. He then goes on to say, "These works, together with the Holy Scriptures and the Christian Fathers, formed the principal subjects of my studies and meditations during that eventful period, and through them, under the blessing of God, I was led to the conviction that it is my duty to renounce all connexion with Protestantism, and to transfer my allegiance to the Catholic Church."

Now, taking all these personal particulars, in connection with many subsequent statements in his pamphlet, it is sufficiently evident that he has been chiefly influenced, and led to his recent defection, by early imbibing, and all along cherishing, these two unscriptural and delusive notions, namely, that early oral traditions are Divinely given and enjoined in addition to the sacred Scriptures as being essentially requisite to form the rule of Christian faith and practice; and next, that there has been divinely established, and has ever continued, and will be to the end of time, a regularly organized and visible Christian Church upon earth, which shall ever be *true* and *infallible* in all its doctrines, institutions and observances. These two great and fatal errors, it would seem, have chiefly contributed to lead Mr. Maturin so far astray, and have given rise to most, if not all, of the sophistries and fallacious arguments contained in his letter. Both of these errors will be exposed and refuted rather at large in subsequent parts of this pamphlet, in an orderly manner, on the

testimony of Sacred Scripture, and the facts of Ecclesiastical history. As to the last of these errors, it may be sufficient here merely to remark, that no *organized visible Church* of that *infallible* and *invariable* character, has been Divinely promised, or has, in any age, or under any dispensation, been found in our naturally dark and corrupt world. And further, on Scriptural authority it may positively be asserted that it never will exist until the "Millennium" shall arrive, and when the "mystery of God upon earth shall be finished." During all intervening periods the *tares* will be found among the *wheat*, and, as already has so often occurred, will, at times, outnumber the grain. The sacred oracles disclose that such will be the case, even to the end of time, when the faithful ones alone will be gathered in, and compose the triumphant Church above.

The author of the "Claims" has directed his attacks chiefly against the English Establishment. That Church everywhere contains learned and able champions of her cause, and she is amply provided with the means of sufficiently repelling and overcoming every such assault. In the 82nd page of his letter he has designated the Royal Supremacy in the English Church "a blasphemous usurpation of the rights of Christ, and of his Vicar on earth." When, it may be asked, did he make the awful discovery? Was it only a few months ago, and after having been for about sixteen years a Clergyman of that Establishment? Whatever may have been his thoughts or opinions on the point, this public revelation of them, and most especially to his late parishioners in that Establishment, was on his part neither civil nor discreet. But he has not been satisfied with merely impugning that Church, but he has gone on to arraign and condemn the whole Protestant world. As he has made this condemnation so public, every Protestant has, of course, an equal right to review his production and to expose and confute his erroneous claims and assumptions, and his sophistical arguments. No apology, indeed, can be needed for the plain and pointed style of examination which will be found in these pages. The author of the "Claims" has in effect challenged it by the whole tone of his pamphlet. He has in express terms denounced the whole Protestant Reformation as an act of "Schism." Now one of his Father's has declared, that *Schism is even worse than Heresy*. We know full well what his Church did with heretics in former ages. But we do not think that Mr. Maturin, if he had the power, would treat us after that manner, but we may well conclude that, according to the infallible belief of the Church to which he now belongs, he must think that Protestants are one

and all on the high road to perdition, and that if we are not sent to the stake we really deserve some such punishment. We reject with horror the thought that there should ever be a retaliation of any such unchristian and sanguinary description, on any individual, but the writer of this answer, as one of the anathemized Protestant body, claims the right, and deems it a Christian duty, to remark in the plainest terms on the positions advanced in the pamphlet under review; and to expose the unscriptural doctrines, absurd dogmas, and fallacious reasonings, so abundantly to be found in its pages.

SECTION II.

THE RULE OF RELIGIOUS FAITH BY THE ROMAN CHURCH, AS EXHIBITED IN THE "CATHOLIC CLAIMS."

In order that no mistake may be committed as to the Rule advanced in the "Claims," some of the most pointed passages of the pamphlet, directly on the subject will first be given. On page 50 is the following assertion—"The Catholic Faith is derived not directly from the *writings* of the Apostles, but from their *teachings*, delivered and preserved by the infallible guidance of the Holy Ghost, and therefore when Catholics appeal to Scripture it is not so much for the *proof* as for the *confirmation* of doctrine *already proved* by Divine Tradition." In the next page are these passages—"In fact we fully admit that oral tradition *is not a ground of faith at all to us*; but only the medium through which the doctrines of the Apostles were originally delivered to the Church; and subsequently recorded by the Fathers and Councils. These are not the *sources*, but the *channels* of Apostolical doctrines. The source itself is Divine revelation, and we rely upon the promises of infallible guidance by which the Church is effectually preserved from all error; and therefore we receive all the doctrines taught by her, whether written or unwritten, as of Divine authority, in whatever way they may have been first communicated to the Church, or in whatever depository of truth they may now be contained. It is the office of the Church to preserve and to teach them with infallible certainty, and for this office she is fully qualified by the *Divine*

presence of the Holy Ghost, and, therefore, we believe these doctrines, not because the Fathers, or Councils, or Popes, in their human capacity, teach them as credible witnesses to a fact, but because God teaches them by His own voice, speaking to us in His Church." Again, on page 55, in referring to some of the Fathers who highly commended the Sacred Scriptures, he says, "they are frequently those who most strongly assert the necessity of Tradition as a Divine Rule of Faith not only for the right interpretation of Scripture but as a distinct source of doctrine and practice, thus showing that while they hold (as the Church always holds) that nothing is to be believed that is contrary to Scripture, they did not hold (as Protestants now hold) that nothing is to be believed that is not contained in Scripture, as they expressly declared, that the traditions of the Apostles are to be received as of equal authority with their writings. Such was the general language of the Christian Church in every age." Now, in remarking on these passages, it may first be asked, where is the text or authority in Scripture for the assertion that the *oral teaching* of the Apostles was to be delivered and preserved by tradition in the Church, "by the infallible guidance of the Holy Ghost." We have the writer's bold assertion of Romanist doctrine on the point, but nothing is given as Scriptural proof. Again, it may be asked if all the teachings of the Apostles as to doctrine and practice were thus orally delivered, and have been thus continually preserved, what need at all could there have been for these sacred records being made. They could not be required by the Church, for she, in her memory and all her other faculties, was ever to be under *infallible* guidance; and they were not wanted for the laity, for they in general, according to her doctrine, are not to be trusted with their private perusal: and the whole of that laity are in all things implicitly to receive the teachings of the Church. But further, as to the sayings of some Fathers on the point, the writer has not told us who they are or when they flourished. Here, again, we have no proof submitted, but merely his own assertion. And even if he had named them, and given their precise sayings we should have been fully warranted in not admitting their authority as infallible. But, further still, we know from authentic proofs that many of the Fathers differed in their opinions and teachings on various points regarding doctrine and practice, and at times even contradicted themselves; and that Councils also differed from Councils in their decrees and decisions. Fathers also taught contrary to Councils, and Councils to Fathers throughout various ages and on various points, and some of these of

very high importance as to faith and practice. Which of them, then, are we to conclude were divinely and *infallibly* guided? In short, as will hereafter be clearly shown, these contradictory and conflicting opinions and decisions became at length so numerous that, to employ a common saying, "confusion became worse confounded" among these *infallible* teachers; and on numerous points no satisfactory conclusion could be drawn from these sources alone. Mr. Maturin has not told us precisely what he means, or we are to understand, by his term "the Church," so often employed by him. Are we to understand by it the Pope alone, or Councils only, or Pope and Councils combined, or the uniform testimony of the Fathers, as they are called. On either definition of the term the differences just referred to will fully apply, so as to completely exclude the idea of the continued Divine teaching, and of the uniformity and infallibility which he so frequently and confidently asserts. But more on these points hereafter, when we come to treat more specially on this asserted doctrine of *continued infallibility*—the great corner-stone or foundation of the whole Roman system.

Let us now somewhat particularly scrutinize and examine this very convenient popish doctrine of Oral Traditions. And, first, it may be remarked that from the declaration of our Lord we are fully authorized to view them with suspicion and distrust. In Matthew 15 and Mark 7, we find him reproaching and condemning the ruling characters in the Jewish Church for rejecting the "commandments of God," and "making His Word of none effect" through their Traditions; and for "teaching for doctrines the commandments of men." In the Epistle to the Colossians, and in the one to Titus also, we are warned against the "traditions of men," and "the commandments of men that turn from the truth." Moreover, neither our Lord nor his apostles have informed us that their Oral Traditions or teachings were to be *orally* conveyed down, and continue to form any part of the foundation of faith and practice. There is no passage in Scripture to that effect. Considering the numerous and great imperfections of the wisest and best of men, as to perception, memory, judgment, and all other mental powers and faculties, throughout the whole history of our fallen and fallible humanity it is simply impossible that any one such tradition should be orally handed down and continued pure and unimpaired in letter and spirit, even through any one generation, much less through all the fluctuations and changes of nearly two thousand years. In order to such a transmission, not only the Church, as a body, but every teaching

member composing it, throughout every generation, must have been specially and directly inspired and taught as to every such oral tradition. Under the preceding dispensation, the laws and commandments given directly by God himself were, by the Divine arrangement, immediately committed to writing by Moses, and it was commanded that the people should be taught *out* of them, and should continually study and preserve them, and teach them diligently to their children throughout all generations. Joshua, their Captain, and all others of their rulers, were specially commanded to look into that "book of the law," and "meditate therein" continually. With reference to our glorious and superior Gospel system, infinite wisdom foresaw that the truth conveyed by inspired oral teaching, if left unrecorded among uninspired and fallible men, would inevitably become, very soon, either entirely lost, or be impaired and corrupted. Infinite benevolence, therefore, so provided and arranged that the whole of the truths of that system were committed to writing during the same generation in which they were taught by our Lord and his inspired Apostles. The Divine Spirit saw that it was not requisite that every single miracle, and every particular act of teaching by our Lord and the Apostles, should be specially recorded, for if that had been attempted, as the Apostle John has figuratively said, "the world itself could not, as he supposed, contain the books that should be written." What has been written, was so recorded "that we might believe that Jesus is the Christ, and that believing we may have life through his name." The Evangelist Luke, was inspired, and led to commit to writing the all-important truths contained in the book under his name, in order that not only Theophilus, but all, to the end of time, should know the "certainty" of the things therein recorded. The same also in effect is said as to the Book of the Acts of the Apostles. The same divine and gracious intention also dictated the committal to writing of all the other books contained in the sacred volume called the New Testament. This precious book, together with the other inspired writings in our Protestant Bible, contain the whole of the truth, both as to doctrine and practice, required for our spiritual instruction and guidance, and they alone are fully "able to make us wise unto salvation." Our Lord and his Apostles of course in their oral teachings advanced many truths additional to those previously recorded in the Old Testament Scriptures. These were requisite in the introduction of the new Dispensation, but all such additional truths were recorded during that generation in the writings of those of the Apostles whose names those

writings respectively bear, and as we now faithfully have them in our New Testament Scriptures. The mere oral traditions, therefore, of even such essential and infallible teachings, could not be required for the instruction and guidance of any subsequent and uninspired age. All, therefore, advanced by the writer of the "Claims," as to the traditions he refers to in 2 Thessalonians ii. 15, can go for nothing as to their mere oral transmission to any future generations? The Apostle exhorted his Thessalonian brethren "to hold the traditions which they had been taught" whether by word or epistle. But from whence did the inspired Apostle himself obtain these traditions which he had orally made known to them, and was now recording for their, as well as our instruction. He did not invent them. No, but he got the truths contained in many of them from the Old Testament Scriptures, and the rest, as he has elsewhere informed us, by direct revelation from our Lord himself.

The authority which the writer next advances in support of his traditional doctrine is 1 Timothy vi. 20, where it is said, "O, Timothy keep that which is *committed to thy trust*." There is nothing here about tradition, or its oral transmission. The injunction might as well be applied to the safe preservation of some document or valuable article committed to his trust. We may conclude from the whole of the passage that it relates either to the gift of the Holy Spirit bestowed on Timothy, or to the whole of the Gospel system in which he had been instructed. Why did not the author of the "Claims" give us the next words of the passage, "avoiding profane and vain babblings." He further cites this passage in 2 Timothy ii. 2—"The things thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be *able to teach others also*." Neither is there a word here about the continued oral conveyance of any tradition whatever. On the contrary, for anything contained in the text we may much rather infer that Timothy was to commit those truths to others *in writing*, as the Apostle was doing in the two Epistles directed to him. But they were to be *faithful* men to whom they were to be committed; and if such, as teachers, had always since been found in the Church, traditions, though not at all needed, would never have contradicted the Inspired Volume. The writer of the "Claims" cites also these passages in 2 Timothy i—"Hold fast the form of sound words, *which thou hast heard of me*, and that good thing which was committed unto thee keep, *by the Holy Ghost which dwelleth in us*." Well, but there is nothing here regarding mere traditions, and their being orally transmitted

for the faith and guidance of the Church, through future ages. The first injunction may well in part be referred to the first Epistle addressed by the Apostle to Timothy, and the latter exhortation, doubtless, related to the whole Christian system, so sacredly committed to his trust; and as to which he had, in part at least, been instructed by the previous Epistle. The Holy Ghost, as here declared, dwelt in both these excellent men, but from this is it to be at once inferred that their oral teachings were to be orally transmitted through all succeeding ages by other teachers in the Church, many of whom have been influenced by very different spirits from that wise and holy one by which the Apostles and Timothy were taught, and which constantly dwelt within them. This is the very point or essence of the doctrine or position presumptuously assumed by the writer of the "Claims," but which neither he nor all the Wiseman's, Newman's, or Manning's, nor any others in the world, ever did, or can prove, in even any plausible manner. They assert it, we know, but this is all they can do, except with those over whose faith, by silent and implicit submission they hold dominion. In 1 Cor. xv., the Apostle tells them that Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again *according to the Scriptures*; and in 2 Corinthians i., he informs them "we write none other things unto you than what ye read or acknowledge, and I trust ye shall acknowledge, even to the end." And, as we are informed in Acts xxviii. the same Apostle, when at Rome, and many at his appointment came to hear him, he expounded and testified the kingdom of God, persuading them concerning Jesus, both *out of the law of Moses and out of the Prophets*, from morning till evening. Our Lord himself, and all his Apostles, were, in all their teachings, continually referring to the sacred ancient records, but not to merely oral traditions, except at times in the way of condemning them. But if we are to be bound by the doctrine of Rome, as to the continued transmission of Apostolic traditions, we have a right to call for the production of the whole of them, as contained in each, and all of the discourses or sermons which they delivered from time to time, and in every place. Will this infallible Church undertake to do this? If so infallible they could as well give the whole as a part. To refer to one instance only, will they venture to give *verbatim et literatim* that discourse mentioned in Acts, chapter twenty, when the Apostle "continued his speech until midnight." But probably more than enough has already been said as to this false and incredible dogma of the infallible and continued oral preservation and transmission of Apos-

tolie traditions. For a review of the infallibility claimed as to this and every other doctrine and practice of the Roman Church, reference must be had to a subsequent Section, in which that asserted infallibility is examined rather at large.

SECTION III.

THE EVANGELICAL PROTESTANT RULE OF FAITH.

We now come to examine the Rule of Faith which is held by Evangelical Protestants. This, in its statement, is very short and simple indeed. It is neither more nor less than the whole of the infallible truth contained in the Sacred Scriptures; or if the writer of the "Claims" likes his own definition better, that "the faith of Protestants is professedly founded on the inspiration of Scripture," we will readily accept it. But here it may be remarked that in another place he contradicts this, his own definition, for he there says, "It is necessary to remind you that the Protestant religion is entirely a combination of *negatives*,—it does not properly consist in *believing*, but in *dis-believing*." This assertion is, certainly, as insulting as it is absurd and untrue. If we believe, as we do, certain fundamental doctrines, in common with Romanists, we do not so believe, because they are held by *them*, but because we find those doctrines in the inspired Oracles. And we further hold, according to a passage he has cited, that "Holy Scripture contains all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." But the writer denies these assertions, and will again and again recur to his doctrines of Traditions, as essentially needed in addition to Scripture. But he has not produced, and cannot possibly give any Scriptural proof. As to his own mere assertions on the point, or even those of Popes and Councils, we are not bound to take them, because we deny the infallibility of one and all of them. And, further, because it is palpably evident that many, if not all of them, are directly contrary, not only to the spirit, but even letter, of Scripture; and, also, because as to many of them we know with sufficient

certainty, from authentic history, at what periods they were invented and introduced into the Roman Church.

An examination of some of the chief of these Traditions or doctrines of that Church will be found in subsequent pages, and their origin be shown. The writer asserts repeatedly, in a variety of terms, the continued oral transmission of the Traditions for which he contends, on the ground of the continued infallibility of the Church ; but how often must he be reminded that this is a doctrine which we Protestants utterly deny. It is the very point on which the whole controversy as to these Traditions turns, and he is, therefore, bound to give clear Scriptural proof for such asserted infallibility, before those Traditions are to be received as genuine.

Now, to return to our Scriptural Rule of Faith, from the consideration of which a short digression has here been made, some portions of the Sacred Records must first be given in proof of a merely Scriptural Rule of Faith, both under the previous and the present dispensation. It is said in Deut. chap. xxx, " If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes, which are written in this book of the law,"—then certain blessings would be continued, but not a word is said about any traditions. Again, in the first chapter of the book of Joshua we find that the Lord said to him " This *book* of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein. In the time of the pious Joshua, that sacred book which, through idolatry, had for a long time been lost, was discovered, and again made the Divine standard of faith and practice. Also, in the time of Nehemiah and Ezra, the same *book* of the law was read to the people, and they were instructed out of it, without allusion to any traditions, as ever given, and orally and infallibly transmitted down, for their additional instruction and guidance. All the essential parts of the inspired prophecies and teachings of the Prophets, were by themselves committed to writing, unconnected with any mere traditions. In the 1st, 19th, and 119th, as well as in other Psalms, and in the Book of Proverbs, sixth chapter, and other places, the *law*, *statutes*, and *testimonies* of the Lord are specially referred to, and recommended, as being fully sufficient for the instruction and guidance of the servants of the Lord. In Isaiah, chap. ix, it is said,—" To the law and to the testimony ; if they speak not according to this word, it is because there is no truth in them." And in Proverbs, chap. xxx, there is this injunction,—" Add thou not unto his words,

lest he reprove thee, and thou be found a liar." In Matthew, chap. xxii, we find our Lord saying to the Sadducees,—“Ye do err, not knowing the *Scriptures*.” In Luke, chap. xxiv, it is said,—“He expounded unto the disciples, in all the *Scriptures*, the things concerning himself,” and “opened their understanding that they might understand the *Scriptures*.” In Acts, chap. xv, it is said, “*letters* were sent containing the decrees of the Apostles,” on certain points; and in chap. xvi, it is said, that as “Paul and Timotheus went through the cities, they delivered them the *decrees* for to keep, that were ordained of the Apostles and Elders.” In Acts, chap. xvi, the Boreans, are commended for searching the *Scriptures* daily. In Acts, chap. xxviii, we find Paul expounding to the Jews, and persuading them concerning Jesus, both out of the law of Moses and *out of* the prophets. In Colossians, chap. iv, they are commanded, “When this *Epistle* is read among you, cause that it be read also in the Church of the Laodiceans; and that ye, likewise, read the *Epistle* from Laodicea.” And in 1 Thessalonians, chap. v, it is said,—“I charge you by the Lord, that this *epistle* be read by all the holy brethren.”

In none of these numerous passages of Scripture is there any intimation or allusion as to traditions being needed, in addition to the *writings*, nor is there, in any part of the *Scriptures*, mention of any such traditions being orally transmitted by the Church, through succeeding ages, by infallible preservation and guidance. Our Lord, in giving the command to all the people to “search the *Scriptures*,” said not a word respecting traditions, or ever uttered a word in their favour, but quite the reverse. In short, “whatsoever things were *written* aforetime, were *written* for our learning, that we through patience and comfort of the *Scriptures* might have hope;” and further, “were *written* for our admonition, upon whom the ends of the world are come.” In page 44 of the “*Claims*,” the writer, in referring to the text in John v, 39, where our Lord says to the Jews, “Search the *Scriptures*,” &c., writes thus: “Now what does this passage prove? Simply that the *Scriptures* testify of Christ.” Does he mean to intimate by this that they only relate to his appearing on the earth? On looking into those Old Testament *Scriptures*, to which our Lord refers, we find that they relate and testify to every material fact, or even particular, relating to our present glorious Dispensation, from the first promise, as to the seed of the woman, down to the end of time. They are to be found in the Pentateuch, and dispersed throughout the books of Job, Psalms, and of Isaiah most especially; of Jeremiah, of

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Daniel, Joel, Micah, Zechariah, and Malachi, and alluded to or foretold in other of the Old Testament records. These facts and particulars intimate or describe on or about what period the Messiah, or Christ, should appear,—from what tribe and family He should, in His human nature, proceed—the village place of His birth—His personal meek and holy character—His gracious ministrations and miracles—the new covenant He should introduce—the doctrines and precepts He should teach and establish—the oppositions and persecutions He should undergo—His agonizing sufferings and cruel death, in making atonement for our sins, most minutely foretold in Isaiah, chap. liii,—His resurrection and ascension to the right hand of God, His continued advocacy there on our behalf—the purchase of the Holy Spirit for our enlightenment, direction, and comfort—His Headship of the Church, and over-ruling government of the world—the offices He bears to his people—the opposition to His Church—the calling of the Gentiles—the rejection of His ancient people for ages, and their return at last—the continuance of some faithful disciples, as a Church upon earth, during every age, and down to the final consummation of our world's history; with many facts and incidents of lesser importance. Yet the author of the "Claims" has remarked on this Divine and extensive command,—'Search the Scriptures,' in the summary manner mentioned already, and as may further be seen in page 45 of his pamphlet. The sophistical reasonings maintained throughout that work, rendered it convenient to do so. In commenting on the passage in Acts, chap. xvii, regarding the Berean Jews, he states—they "searched the Scriptures daily," in order to compare the prediction of the prophets with the statement of the apostle, with reference to the sufferings of Christ; and being thus convinced of the truth of the facts of the gospel history, many of them believed the testimony of St. Paul, and embraced all the other doctrines taught by him; not because they were written in the Scriptures, but because they were delivered to them on the authority of a teacher sent from God. Now here is perversion and sophistry again." Why did he not give us the text in full. Here it is,—"These were more noble than those in Thessalonica, in that they received the *Word* with all gladness of mind, and searched the Scriptures daily, whether those things were so, *therefore*, many of them believed." There is not a word here about the sufferings of Christ, much less of this *merely* being the amount of the apostles' teaching on the occasion, as mentioned by the writer, though, doubtless, those sufferings made a part of that teaching. What they

received was "the word," the whole word declared by the apostles; and they searched the Scriptures, to see if the word or statements he advanced were really true; and *therefore*, or because they found his word or statements agreed with those Scriptures, they believed them. They did not believe them, as the writer states, "because they were delivered to them on the authority of a teacher sent from God." They were at first *unbelieving* Jews, and did not at all recognize Paul as such a teacher, nor did they believe his word, until they searched and found that it did indeed agree with the Scriptures. The erroneous constructions of the writer, as to this passage, would seem to be intended to assist his grand doctrine of traditional teaching, and its oral transmission, in place of Scripture. But it is very far indeed from answering the purpose. Now, we come to another and most important part of Scripture, in reference to which the writer has committed similar unfairness and sophistry. That Scripture is contained in 2 Timothy, iii. He has not, as he should in fairness have done, given the whole of the connected passages. They are these—
 "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." The writer has only cited literally that part of the passages which mentions Timothy's knowing "from a child the Scriptures, which are able to make him wise unto salvation." &c. He seems inclined to admit, as is correct, the construction, that the expression "all Scripture" may prospectively be applied to the whole of the New Testament Scriptures; and then he proceeds to admit that they are profitable and useful, but positively denies "the principle of their complete sufficiency for salvation," that they are "exclusively sufficient for all saving purposes." Now, in answer it may, in the first place, be positively asserted, that there is not a doctrine or precept of our perfect Christianity, which is essential or at all material to our full salvation, which is not laid down or contained in these New Testament Scriptures. In the books of the four evangelists we have all the doctrines and precepts advanced by our Lord, and sufficiently illustrated and explained. In the Book of Acts we have all needed history, as well as Divine doctrines and precepts, and in the numerous Epistles all those same doctrines and precepts are exhibited in a more ample and even minutely detailed manner. Now let us look into this portion of Scripture

last cited by the writer, and view its comprehensive meaning, force, and application. It states, as we see, that "all Scripture," including the New Testament Scriptures, as already mentioned, "is profitable," or so sufficient, as is in effect declared, both as to doctrine and instruction in righteousness, and in all the other particulars mentioned, that the man of God (or Christian) may be perfect, and thoroughly furnished unto all Good works." Now, if the Scriptures be so amply sufficient in order to effect those perfect end or purposes, what possible need can there be that any traditions or any other means should be devised or employed to secure them. All such means may well be termed superfluous, and belonging to the works of *supererogation*. Why should the mind of weak, imperfect man, in the arduous course of seeking *salvation*, be burdened or perplexed with the consideration or observance of any such unnecessary works? Can he desire or expect anything more than being made *perfect*, and being *thoroughly* furnished for the full performance of *all practical good*? Is there, or can there be any state or condition, here or hereafter, beyond that of perfection; or can any individual be furnished more than "*thoroughly*," as the text declares. Why, there never *has* been, or *can* be, a saint upon earth, or an angel in heaven, prepared or matured beyond the condition mentioned in the text, and which condition it declares the Scriptures are fully sufficient to secure. If Protestants possessed no other authority in proof of the truth and sufficiency of the Rule of Faith, founded on the Scriptures *alone*, this text of itself affords the most valid and ample testimony on the point. Here this Section may be drawn to close, as it is judged that amply sufficient proofs have been given to show that the sacred revelation we so fully and graciously possess forms of itself alone, the most secure foundation and rule for our religious faith and practice. The writer's assertions, as to the necessity of an *infallible* guide and authority, in the interpretation of Scripture, will be examined in the succeeding section.

SECTION IV.

THE INFALLIBILITY CLAIMED BY THE ROMAN CATHOLIC CHURCH.

This doctrine is repeatedly asserted, and strenuously contended for, by the writer of the "Claims." It will be sufficient to give on this point the two following passages of his pamphlet, the first, in page 79, where he says, "Certainly the Catholic Church has always maintained the same principle, (not to ordain contrary to God's Word,) and with this advantage, that she cannot act contrary to Scripture, because she is under the guidance of the same Holy Spirit, by whom 'God's Word, written, was inspired.' The other passage, in page 91, is as follows—"The Church is Divine, therefore all she teaches is true, certain, and infallible. There is one Church, founded by our blessed Lord, which has continued to the present time, and will continue to the end of the world. To this one Church He has promised the perpetual guidance of the Holy Ghost, by which alone, she is secured from all possibility of error." It follows, therefore, that *every doctrine* taught by that Church, as an article of faith, must be received on *Divine authority*, without the necessity of submitting it first to the exercise of reason and argument. The very principle on which the process rests is that of implicit faith in the Word of God, not in the Church itself, as an abstract idea, but in the voice of God, speaking through the Church by His Holy Spirit." These words are perfectly plain, as an exposition of doctrine, but these are the great questions to be solved.—Are they well founded, and true, as to any organized visible Christian Church, as such, since the Apostolic age. And, next, does the Roman Church, possess the infallibility claimed? On both these points the writer of this answer takes his stand in direct opposition to the author of the "Claims." Before directly proceeding, however, to a close and extended examination of the position advanced in the passages cited, it is requisite to notice and refute another position, or rather assumed conclusion, of the author, as to the *absolute necessity* of such a visible infallible Church upon earth. On this point, among several other passages in his pamphlet, there is the following, in page 75—"We are fully justified, indeed, from the

very *nature of faith*, in the expectation of an infallible guide in religion ; and this expectation is strongly confirmed by the express *promises* of Christ. In fact it cannot be denied that there must be infallibility somewhere, for there can be no faith in God without a Divine, and, therefore, infallible object of faith. If God had revealed to us a religion from heaven, it follows that he has given us an infallible judge of controversies, for we cannot, surely, be commanded to *believe* when we do not know *what* to believe." Now, as to the position advanced in that extract, regarding the *necessity* for such an infallible guide or judge, as to controversy and faith, it is answered, that there is no promise or declaration in Scripture for the establishment or appointment of any such infallible judge or power on earth, either as an organized visible Church, or of any other description, to judge and decide as to articles or points of individual faith. And, further, that there is no such *necessity* for the existence of any such power on earth. The writer has asserted it, but he has not given any Scriptural proof in support of the position ; and the Scriptures do not declare or intimate any such necessity. Until he produces such proof on the point his mere assertion must go for nothing, and one human opinion or saying concerning it is as good as another. The truth is, according to the whole tenor of Scripture, that every individual to whom the message of mercy and the truths of revelation concerning it, are brought and proposed, is personally responsible for his believing or rejecting them. Our Lord has expressly said, " He that rejecteth me, and receiveth not my word, hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day." He will not be judged according to the meaning or construction which any other individual, or any earthly power whatever, may attach to those words, for his silent and implicit acceptance and belief, or as to any doctrines which, from any quarter whatever he may be required, so implicitly and without examination or enquiry, to believe and accept. The inspired Paul, in writing to those Corinthians who had but just before been brought out of heathen darkness and idolatry, declared, " Not for that we have *dominion* over your faith, but are helpers of your joy." And in another place he says, " I speak as to wise men, judge ye what I say." And, further, taught, " that faith should not stand in the wisdom of men, but only in the power of God. " Our Lord has warned one and all of us to " take heed *what* we hear," and to " take heed *how* we hear," and to call " no man master upon earth." And in John i, we are enjoined not to " *believe* every spirit, but to *try* the spirits, whether they

are of God." How are we to try them, but by the infallible standard of the Divine Word? Doubtless he referred to this standard alone, and he addressed the injunction to each and all of the beloved believers. There is no human being or power, and no organized visible Church or ecclesiastical body upon earth that any individual is required by the Sacred Scriptures to confide in implicitly, or to receive from, in silent submission, and without examination, any doctrines or precepts which relate to his spiritual and eternal interests. In Psalms cxviii, and cxlvi, we are told, "It is better to trust in the Lord, than to put confidence in man," or even "in princes." In Isaiah viii, is the command, "To the law and to the testimony—if they speak not according to this Word, it is because there is no light in them;" and in Jeremiah xvii, it is said, "Cursed be the man that trusteth in man, and maketh flesh his arm." The writer of the "Claims" has labored ingeniously enough to show that such a right and power of infallible teaching belong to his Church; but although he has attempted to give some Scriptural proof on the point he has utterly failed, as will presently be shown in examining the two or three texts he has cited for the purpose. He has all along been assuming that doctrine as true, without producing any plausible proof to support it. Such, indeed, is the case, as to the most, if not all, of the principal positions advanced in his pamphlet. This is what is generally called "begging the question" or conclusion. It may do with some, but it will not in the present day, as to religion, suffice with enlightened Protestants.

Let us now proceed to examine, first, in a general way, this doctrine of infallibility residing in a visible Church as such in this our world. At and immediately after the deluge Noah was the only righteous man upon earth, as distinctly declared, and he and his family composed the only visible Church. Did infallibility rest with them? There are melancholy proofs to the contrary. Did it belong to the Patriarchs and their families, who alone formed a professedly true Church? Some of these families had idols and images in their tents. Was it with their descendants in Egypt, who, as a people, had lost the knowledge of the true God; or was it with them when the Calf was made, and they all idolatrously worshipped it, after having witnessed the glorious and terrible manifestations of the Supreme Jehovah? Was it with the same Divinely chosen people in the time of the zealous and faithful Elijah, when priests and people had become so impious and corrupt that the prophet judged he was the only true worshipper left? Did such infallibility dwell with a visible Church

among the same people in the time of the idolatrous Manassah, or in the time of Isaiah, Jeremiah, Ezekiel, and the remaining Old Testament prophets, whose inspired writings we possess? These infallible records throughout declare the reverse. Lastly, and most sorrowfully, we know that such infallibility was not in the Jewish Church, and Ecclesiastical Sanhadrim, who perpetrated the most atrocious crime which was ever committed upon earth. In view of all these idolatries, and their continued wickedness, the zealous and faithful Stephen might well reproach them, and say, as he did to the Priests and the Council, "Which of the prophets have not your father persecuted; and they have slain them, which shewed before of the coming of the Just One, of whom ye have now been the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it." In none of the ages, and under none of the dispensations which have just been referred to, was infallibility found in any visible Church.

We are now brought to examine and remark, as to the infallibility of any such Church under our present Christian dispensation. So far, indeed, from any such continued infallibility, in any visible Church on earth being promised in Scripture, we are there informed, in various places, that defections, errors, and heresies, should very early and very frequently occur, and at times almost universally prevail in that visible Church. In Acts xx, the Apostle Paul, in his affecting address to the Elders of the Church of Ephesus, warns them, in these emphatic terms, "For I know that after my departure shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise speaking perverse things, to draw away disciples after them." In 2 Peter, ii, is the following inspired prediction, "But there were false prophets also among the people, even as there shall be false teachers among you, who *privily* shall bring in damnable heresies, even denying the Lord that bought them: and many shall follow their pernicious ways; and, through covetousness, shall they, with feigned words, make merchandize of you." In the Epistle of Jude we are told "There are certain men crept in unawares, who were before of old ordained to this condemnation—ungodly men," &c. In 1 Timothy, iv, are these very remarkable and expressive passages, "Now the Spirit speaketh expressly, that in the *latter times* some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, forbidding to marry, and commanding to abstain from meats." And, again, in 2 Thessalonians, ii, is this very pointed and re-

markable prediction or prophesy, "That day shall not come except there come a falling away first, and that man of sin be revealed—the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God." And in a following verse, "For the mystery of iniquity doth already work, only he who now letteth, will let (or hinder) until he be taken out of the way, and then shall that wicked be revealed," &c., and in a subsequent verse it is said, "Whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish." All these passages are introduced here merely to prove the position taken—of very early and, after a time, very general errors, apostacies, and corruptions, in the visible Christian Church. Where, and how, some of them literally apply will be noticed in a subsequent part of this Section, and will also be more fully exhibited in a subsequent Section.

Some of these predicted defections, and apostacies, took place very early, and, to a very great extent, in the Asiatic Churches of Pergamos, Thyatira, Sardis, and Laodicea,—a majority of the seven. This was about, or very shortly after, the time the Church commenced at Rome, and hundreds of years before any submission or subjection to a Roman Church, or of its supremacy or sole infallibility was claimed, or even imagined. Some of those Churches, if not all, had been planted previous to the one at Rome. As the writer of the "Claims" says there must be infallibility somewhere, it may be asked, was it in any or all of these earliest but apostatising Churches; or was it in the mother of all the Churches—the one at Jerusalem? If at all existing, it must at that time have been in some of them. Yet, they have all long since vanished away, and there is no record, or even "tradition" of their having transferred that infallibility to Rome. From the description given by our Lord himself of those four Asiatic Churches, it is plain enough, that there was no such infallibility in any of them. Of Sardis, it is said "thou hast a name,—thou livest and art dead." And of Laodicea he declares, "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked." What a description of an infallible Church—poor, and blind, and naked, and they did not know it! Of course they did not know it; for that is the blinded condition of every Church, as such, which is in a state of general corruption and apostacy.

Before exhibiting some of the numerous facts and proofs from authentic history to refute the asserted infallibility, and its constant existence in the Roman Church, it seems to be most orderly and proper to comment awhile on the two texts of Scripture produced by the author of the "Claims" in support of the *infallibility* he asserts, and which have ever been relied on by writers in that Church, as the chief corner stones of that favorite and imposing doctrine. The first is the "memorable promise," as the author calls it, in Matthew xvi, 18,—*"Thou art Peter, and upon this Rock I will build my Church; and the gates of hell shall not prevail against it."* In citing this passage, the writer intimates that he waives entering further upon the doctrine of the *Primacy* of Peter, or the *supremacy* of the Pope, as involved in this passage; and only applies it, as "the great Charter of the Church's *perpetuity* and *infallibility*, granted by her divine founder to all future generations." As to the *perpetuity*, all well informed Protestants perfectly agree with the writer that Christ has *ever had*, and will *continue* to have a Church upon earth; that the gates of hell shall not prevail against it, but it will continue to the end of time. This *perpetuity* we know, is Divinely promised, in both the Old and the New Testament Scriptures. But as to the Church's *infallibility*, there is not a word or intimation about it in the text, let alone the Roman Church, or any other visible Church, possessing it. It seems, indeed, surprising that a scholar, having any knowledge of logic, should have been led into the exhibition of such fallacious reasoning, and of such an unfounded conclusion as that of *infallibility* being promised or involved in the text. Although the *Primacy* and *supremacy* referred to are not enlarged upon in the "Claims," those grand doctrines in the Roman system will be rather fully examined in a subsequent Section of this Essay. It was prudent enough, in the author of the "Claims" to refrain from specially entering upon them, but, of course, he believes them both. His next Scriptural passage in support of the asserted *infallibility* of the Church, and as belonging to that of Rome, is in Matthew xxviii, 20,—*"Lo I am with you alway, even to the end of the world."* As in some other instances, the complaint may here be made that he has not given the whole of the connected passages. They are these,—*"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the the world."* Of course, these words were not intend-

ed to apply to the disciples only, whom our Lord was then addressing, for they were soon to depart from life. They apply, doubtless, to all his faithful followers, in every age and country, who should continue to teach others. And what were they to teach? Not the "*traditions of fallible* men. They were to teach all things whatsoever he had commanded them; and nothing contrary to those things. And so the gracious Lord has ever been, and will be, with all his ministers and other followers who shall continue to teach the truths He had commanded, and has in the whole of His Sacred Word directed to be taught. He has been, and ever will be, with all such faithful disciples, to enlighten, to guide, to support and comfort them, while so engaged in His glorious service. But how can these passages be wrested and applied to support the doctrine of infallibility in any visible Church here below, or to show that they apply to the Roman Church exclusively, or to any other organized and visible Church whatever? The writer of the "Claims" next goes on to ask, "How is the Church to be thus continually preserved from all error?" and then answers—"By the infallible guidance of God the Holy Ghost, according to the promises of Christ—(John xiv, 16, 26; xvi, 13)—'I will pray the Father, and He shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth—He shall teach you all things—He shall guide you unto all truth,' &c. As in other instances, only parts of the texts are here given. On looking into them, and into the connected passages, it is evident our Lord was then applying these promises merely to the disciples He was then addressing, for he goes on to say, "I will not leave you comfortless, I will come to you;" doubtless referring to his appearing among them after his resurrection. And again, "These things have I spoken unto you, being yet present with you." And, further, "Ye have heard how I said unto you, I go away and come again unto you;" and, again, "Now I have told you before it come to pass, that when it is come to pass ye might believe. Hereafter I will not talk much with you, for the Prince of this world cometh, and hath nothing in me." But how do these sayings and promises relate, or how can they be applied, to an organized visible Church of Rome, or any other such Church, and so as to confer upon it such an infallibility as is claimed, and which shall constantly remain, however unscriptural and corrupt the character of such Church may become. They do not apply to any Church at all, in a collective capacity. The Saviour, in the same discourse, proceeds to make similar promises of the Comforter to every individual disciple who shall

prove obedient, for he says, "He that hath my commandments and keepeth them, he it is that loveth me," and "I will love him, and will manifest myself to him." And, again, "If a man love me, he will keep my Words, and my Father will love him, and we will come unto him and make our abode with him." All the passages cited in aid of the infallibility claimed have, as is seen, altogether failed to give it even any plausible countenance or support. The Scriptural truth, as already has been intimated, is, that the real Church of Christ is composed of all true and obedient believers. Although these may be connected in visible fellowship, under various human denominations, yet they all agree in holding Him as the Head, in all His Divine and gracious offices; they hold all the essential and saving truths of His holy religion, obediently observe His precepts, and enjoy the light and comfort of His Spirit. For "if any man have not the Spirit of Christ he is none of his." The express passages of Scripture to show that such characters alone compose His true spiritual Church or kingdom upon earth are too numerous to be here inserted; and for every true enlightened Christian they need not be cited. As to the claim of infallible teaching by any Church these few Scriptural passages, among many others which might be given, are alone sufficient to refute it—James, i, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." Ephesians, vi, "Take the sword of the Spirit, which is the Word of God." And, lastly, 1 John, ii, "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you." This last passage of course does not mean: that Christians are not at any time, or under any circumstances, to receive aid from others in the way of religious instruction, but it is quite sufficient to show that they are not required to receive with implicit faith, or as infallible truth, the doctrines or sayings of any man or Church upon earth claiming to teach infallibly.

A variety of facts and incidents found in Ecclesiastical history may now be brought forward to disprove this presumptuous claim of infallibility on the part of the Roman Church. In the fourth Christian Century the great Arian heresy arose, and after a time became all but universal, and continued so for a very long period, through all the Churches. So universal was it, indeed, for some time, that the great Athanasius alone seemed to be left to oppose it openly. The proverb then arose and appeared to be verified—"All the world against Athanasius, and Athanasius against all the world." Milner, in the second volume of his authentic Church His-

tory writes, "In the same year, 357, Liberius of Rome, after two years exile, was not only prevailed on to receive an Arian creed, but even to reject Athanasius." And further on, says, "Liberius, by these unworthy means recovered his Bishopric. The See of Rome at that time, had secular charms, sufficient to seduce a worldly mind. Whether Liberius repented of his hypocrisy or not we have no evidence." Where at this time was the constant infallibility of the Roman Church. Its Bishop, or Pope, as probably the writer of the "Claims" will call him, most solemnly professed himself an Arian heretic. The infallibility seems to have entirely vanished for a season. The Roman Church itself will be among the first most strongly to denounce the heresy. A few years previous to this awful defection a Council of Bishops at Antioch deposed Athanasius, and ordained an Arian Bishop in his stead. About the same time an Arian Council, influenced by the Emperor Constantius, deposed an orthodox Bishop of Constantinople, the metropolis, and appointed an Arian in his place. It is true another Council in Egypt protested against these proceedings, but the Metropolitan See continued for about forty years under Arian government. During this period Councils of Bishops condemned each other, and divisions arose, and extensively prevailed, in the Churches regarding an essential part of Trinitarian truth.

In the eighth century the introduction of images and pictures into the church, and their worship commenced. Milner, in his Church History, vol. iii, p. 152, thus writes concerning the subject. "Origin, in his treatise against Celsus, observes that it is not possible that any one, by worshipping images, should attain the knowledge of God." Athanasius and Lactantius strongly inculcate the same truth. Towards the end of the fourth century some *approach* towards this evil appeared in the Church. Epiphanius, bishop of Cyprus, observes that he found a linen cloth hanging on the Church door, painted, and having on it the image of Christ, or of some saint. "Observing this," says he, "so contrary to the authority of the Scriptures, I tore the cloth." The famous Jerome published a Latin an Epistle of Epiphanius concerning this subject, and added his own testimony on the point. So evident is it that at that time images were absolutely prohibited in the Church of Christ. Augustine also gave his opinion against images, and said,—"They are of more force to pervert the soul than to instruct it; and when images are ever placed in the temples, and had in honour, error creepeth in." All those renowned fathers just named are claimed by the Roman Church, were integral

and most important members of her system, and her infallible teachers of her infallible doctrines, but according to her doctrine and practice on this point, for centuries past, they must have been heretics. On that supposition, she should have treated them as such; but she did not do it, but holds them in honour to this day. Where was the infallibility on the point at this period. It is true the second Council of Nice, in the eighth century established this Idolatry, but the British Churches execrated this Council of Nice, and some even of the Italian bishops protested against the growing evil. In the same eighth century a Council of three hundred and thirty-eight bishops was held, to decide the controversy concerning images, and they declare, "Jesus Christ hath delivered us from idolatry, and hath taught us to adore Him in spirit and in truth, but the devil, not being able to endure the beauty of the Church, hath insensibly brought back idolatry, under the appearance of Christianity, persuading men to worship the creature, and take for God a work to which they give the name of Jesus Christ." In a subsequent year of the same century a Council of three hundred bishops at Frankfort upon Maine condemned that Council of Nice, and the worship of images,—an Italian Bishop was one of this Frankfort Council. In the succeeding century a Council at Paris agreed with that Council of Frankfort in the rejection of the decrees of the second Council of Nice, and in the prohibition of image worship. Now, according to the claims of supremacy and universality by the Roman Church, all these Councils of bishops belonged to her, and formed a large portion of her infallible teachers. But it may well be asked, where, amidst all these opposing Councils, and conflicting decrees, did the infallibility and uniformity insisted on really remain? We Protestants say it was not among any of them; but we further say that the *truth* on this image subject was with the Frankfort and the two other condemning Councils, and with the renowned Roman fathers, whose similar testimonies have already been given. These historical facts have been here introduced merely to assist in exposing the asserted absurd and unscriptural claim of infallibility, and uniform teaching in the Roman Church. More will be appropriately given in the following Section on the doctrine of image and picture worship. In further opposition to this claim of this infallibility of the Church, the historian Milner may again be cited, who says in page 246 of his third volume, "The celibacy of the clergy was strongly opposed. Even the doctrine of transubstantiation itself, the favorite child of Paschasius Radbert, was still denied by many, and could not, as

yet, gain a firm and legal establishment in Europe ;" and in page 70, in the fourth volume of the same historian, he says, " About the year 1265 a National Synod was held at London, under Othobon the Pope's legate. This Synod, in which Welsh, Scotch, and Irish clergymen were present, as well as English, was looked on as of great authority, and as a rule of Ecclesiastical discipline to the Church. One of its canons provides against commutations for offences, and forbids the archdeacon ever to receive money on such accounts, for "such practices," says the Synod, "amount in effect to the grant of a licence to sin." This is another proof against the doctrine of continued Roman infallibility. Let it be remembered that the Synod was held "under the Pope's legate." Now we come to some great and undisputed facts in the history of the Roman Church ; and if there were no others they would alone be perfectly sufficient to destroy altogether this asserted claim of infallibility. The whole of Christendom had been distracted nearly forty years by a schism in the Popedom. The famous and sanguinary Council at Constance met in 1414 to settle this contention, and to consult and determine on other Ecclesiastical subjects. At this time, three pretenders to the chair of St. Peter, namely, John XXIII, Benedict XIII, and Gregory XII, severally laid claim to *infallibility*. The Council deposed the whole of them, and chose as Pope, Martin V. Here the solemn and important question arises, where did the infallibility repose during those forty years of controversy ? There could, of course, be but one Pope, and which of them was the man, or rather, the infallible Vicar. The Council determined that it was not with either of them. Now, with the Pope alone, according to the Roman doctrine then and now, the infallibility resided. Of the three pretenders, one of them had as good a right to it as either of the others ; but the Council decreed, in effect, that neither of them possessed it. What then had become of it during all these years ? Had it vanished into thin air, or been annihilated, or had it gone for that season into limbo or purgatory, to undergo repair, or attain *perfection*. There was here a kind of interregnum, as political historians would call it, and of a very anomalous description. Certain it is, the *infallibility* was nowhere to be found. It was somewhere, of course, but *where*, nobody could tell. Protestants beg to decline believing or trusting such a vagabond phantom, which might suddenly vanish away, just when they needed it most. That same Council of Constance passed a decree to forbid the laity the reception of the communion in both kinds, though at the same time they owned

that in the *Primitive Church* this Sacrament in *both kinds* was received by the believers. Here we see the Roman Church itself disproving its own claim of uniform and infallible doctrine and teaching. What has the author of the "Claims" to say to this fact—to say nothing of the others which have been given? Will he continue to assert, as he does in page 41 of his pamphlet, "that *the Church of Rome in the Nineteenth Century is essentially the same in doctrine with the Church of Rome in the first Century*, in the *very days of the Apostles* and thus she can establish her claim to Apostolic Succession of Doctrine, as well as Apostolic Succession of Bishops." The author of the "Claims" has probably had some doubts or misgivings as to his Protestant readers receiving these doctrines of infallibility and uniformity after all the evidence that history has afforded of contradictory decisions and opinions of Fathers, Councils, and Popes. Therefore, to obviate this difficulty, he seems himself to have invented a doctrine of *definitions*, and, accordingly, in page 17 of his pamphlet, after mentioning the confusion between the *first introduction* of any doctrine, and the date of its *formal definition* by the Church, he goes on to say, "No doctrine was ever publicly defined by the Church until it had been first publicly denied by heretics." On the other hand, Protestants say, and say truly, that no false doctrines or unscriptural and superstitious observances were admitted into the Church, generally, or *defined*, if the author likes the term better, until the Church had become so generally corrupt as to receive the heresy or the adulterations and subversions of Scriptural truth which are now to be found within the Roman System. The author has found this doctrine of definitions very convenient, and rather affects to triumph in employing it; but applying the numerous facts and authorities already afforded, and others which will be given in subsequent pages, of contrary decisions and opinions, constantly occurring, they will at once explode and destroy his foundation doctrines of infallibility and uniformity, like a match applied to gunpowder. To conclude on this point, after all advanced already, it would be a waste of time and labor to write anything more against this mere fiction of *infallibility of doctrinal teaching*. It, further, may be as positively asserted and shown that neither was there in the Roman Church any uniform or enduring infallibility as to the Christian principle, and moral conduct of the Ecclesiastical Dignitaries and other teachers in that Church. The condemnatory proofs on this point, as recorded throughout both Church and secular history, are so numerous and convincing, and so gen-

erally known, that few authorities regarding that very general defection need here be given. It prevailed throughout many ages, and in most, if not all countries. In or about the year 909, during a Council at Rheims, its President, Arnulph, Bishop of Orleans, in one of his discourses used the following words, "O, deplorable Rome, who in the days of our forefathers producedst so many burning and shining lights, thou hast brought forth in our time only dismal darkness, worthy of the detestation of posterity. The Gospel tells of a barren fig tree, and of the Divine patience exercised towards it. Let us bear with our Primates as long as we can, and in the mean time seek for spiritual food where it is to be found; certainly there are some in this holy assembly who can testify that in Belgium and Germany, both which are near to us, there may be found real pastors and eminent men in religion. Far better would it be, if the animosities of kings did not prevent, that we should seek in those parts for the judgments of Bishops than in that *Venal City*, which weighs all decrees by the quantity of *money*." In 1414, "Ecclesiastical corruption," as one author has said, "had increased to an intolerable magnitude." During the sittings of the Council of Constance, one of the preachers inveighed in general, with great vehemence, against the vices of the Clergy, and other sermons to the same purpose were preached, in which the wickedness of the Clergy was so keenly reprov'd that we cannot but conclude that their manners must at that time have been licentious beyond measure. Soon after a Doctor preached a sermon from these words, "They were all filled with the Holy Ghost." "Instead of the seven gifts," says the preacher, "which God granted the Apostles, I fear that the devil keeps his Pentecost in the hearts of most of the Clergy; and that he has inspired them with the seven contrary vices." And, in a sermon by Bernard, a French Abbot, before the same Council, he told them that, with very few exceptions, they were an assembly of Pharisees, who, under the mask of professions, and other external acts of devotion, made a farce of religion and the Church. "I am sorry," he proceeds to say, "that in our days the Catholic faith is reduced to *nothing*, and the love of God and our neighbors is quite extinct. Among the laity falsehood bears the chief sway, and avarice predominates among the Clergy. Among the Prelates there is nothing but malice and iniquity, etc. At the Pope's Court there is no sanctity; law-suits and quarrels being the felicity of that court, and imposture its delight." Here is a frightful picture indeed. Is this a part of the claimed *infallibility*? The author of the "Claims" admits

that "there was much need of a Reformation in the Church of Rome, for there was great corruption in the *lives* of her Clergy and people," and "there had been an earnest demand within the Church herself, for a total *reformation of morals* in the Head and members." Does not the Scriptures here apply, "By their *fruits* ye shall know them." But possibly the author will say that all these vices and abominations belonged only to their *human* characters, in accordance with this declaration in one of his pages, "We believe these doctrines, *not* because the Fathers, or Councils, or Popes, in their *human capacity* teach them as credible witnesses to a fact, but because God teaches them, by His *own* voice speaking to us in *His* Church." Here is a distinction, indeed, at which one may well be not so greatly amazed at its fallacy and absurdity, as shocked by its profane impiety. Such a compound character as here set forth, might, according to such a doctrine, consistently enough verify the line of the satirical poet—

"I'm both a Devil and a Saint!"

As to this union of mere *human* capacity and *divine* influence and direction, in the same act of teaching, by an immoral or profligate man or a corrupt Church, the author of the "Claims" may be reminded of this saying of even one of his own Apocryphal writers:—"Wisdom is a loving spirit, and will not *abide* where unrighteousness cometh in." And further, by the solemn warnings against grieving the Holy Spirit, and the awful declarations of our Lord to the totally deserted Church of Sardis, and the warnings to others, it is perfectly manifest that the doctrine of a corrupt Church, teaching and conveying divine truth by a *human* capacity and a *divine* influence combined, is nothing less than a profane and ruinous delusion.

SECTION V.

DOCTRINES, DOGMAS AND PRACTICES OF THE ROMAN CATHOLIC CHURCH WHICH ARE EITHER DIRECTLY OPPOSED TO, OR ARE INCONSISTENT WITH, THE SCRIPTURES, AND THE FAITH AND PRACTICE OF THE PRIMITIVE CHRISTIAN CHURCH.

An infinitely wise and benevolent God has given us, as declared by himself in his infallible written word, a perfect revelation of all that he requires us both to *believe* and to *do* while here below, in order that we may be prepared for admission into his holy and blissful kingdom above. We have, indeed, line upon line and precept upon precept, promises and threatenings, warnings and exhortations, that we may be made wise unto full "salvation." This subject has been treated of rather at large in the previous Section, on the Protestant Rule of Faith. It is, therefore, not requisite, nor would it be appropriate, to enlarge upon it here. This inspired injunction, however, may suitably be here referred to,—“Add not thou unto his words, lest he reprove thee, and thou be found a *liar*.” In that last Revelation which has been so graciously afforded us, we have the most pointed intimations that heresies and perversions of the truth, apostacies, corruptions, and abominations, should enter, and even greatly prevail, and deplorably defile and disfigure the professing visible Church. Some of the chief of these doctrinal corruptions and apostacies which belong to the Roman Church will now be concisely and pointedly given. And here it is proper to say, that they are introduced for the double purpose of showing the general unscriptural character of the Roman Church, and falsifying her presumptuous claim of *divinely* inspired, and continued *infallible* teaching.

I. *On the number of the Sacraments.*

Of these, the Scriptures mention only two—Baptism, and the Eucharist, or the Lord's Supper. There is not, in any passage of Scripture, the least intimation as to any others being required, or of any practices or acts, of any other description, being regarded as Sacraments. But the Roman Church, in addition to these two Scriptural ones, has added *five* others, viz: *Confirmation, Penance, Extreme Unction, Orders, and*

Marriage. That there is this addition will not be denied, but there is no other authority for it than the decrees of this Church, claiming infallibility. This presumptuous addition is not only at variance with Scripture, but it is opposed to the primitive faith. Augustine, whom, by the name of St. Austin, the Roman Church claims as one of its Fathers, says,—“ Our Lord Jesus Christ hath knit Christians together with Sacraments, *most few* in number, most easy to be kept, most excellent in signification, as are *Baptism* and the *Lord's Supper*.” Peter Lombard, who lived about 1110, was the first that declared the number of the Sacraments to be *seven*. A learned divine of the last century has very properly said,—“ Now, that there should be Sacraments of Divine institution that are neither instituted in the Gospel, nor known to be so until 1110 years after our Saviour, nor be made a matter of faith till 1500, may be a doctrine received in the Church of Rome, but will not easily be believed by any out of it.”

II. *Baptism.*

This, as its administration is exhibited in Scripture, is of a beautifully simple, as well as sublime character. Under the previous dispensation, the patterns and particulars of the altars, and of all the ordinances and appointments in and about the tabernacle, were Divinely given, and it was strictly enjoined that they were to be minutely followed, without any human addition. In like manner in Baptism, the water alone, coming directly from the great Creator, is to be used, without any human admixture or addition. In that primitive and pure state it is most significantly expressive of entire consecration to the love and service of that Holy Redeemer who has bought us for himself. But this beautiful and expressive ordinance of Baptism is disfigured and debased in the Romish administration, by the following additions, viz: by the Priest blowing three times on the face of the child, with the words “ Get thee out Satan,” and with the use of salt solemnly exorcised, and put into the mouth of the child; also by the Priest putting some of his own spittle, with certain of the fingers of his right hand, on the ears and nostrils of the infant, and pronouncing certain words for the Devil to fly away, and then on the child's right hand, after the manner of a cross, and saying, “ I deliver unto thee the mark of our Lord Jesus Christ, that thou mayest drive the adversary from thee on every side, and have life eternal.” Now, where is the Scriptural authority or intimation for the employment of any such

additional articles, and fantastical ceremonies, so debasing to the sacred ordinance. If it had been requisite for their *Primate*, Peter, and the other Apostles, officiating on the day of Pentecost, to have gone through all those ceremonies on each individual, they never could have got through with the baptism of three thousand souls on that day. In the instances of the baptism of the Ethiopian Eunuch, of the Jailer and his family by Peter, and of Lydia and her family, and of many others mentioned in Scripture, there is not a word or intimation to authorize such absurd observances. Surely nothing further need be said, to exhibit Roman presumption, and worse than folly, in making such disfiguring additions to primitive Christian practice. As a further and unscriptural innovation, the Roman Church allows, as she says, in cases of necessity, men or women, Jews, infidels or heretics, to administer Baptism, if they intend to do what the Church doth.

III. *The Eucharist, or Lord's Supper.*

Concerning this solemn ordinance, as it is generally known, the Roman Church has decided, in her famous Council of Trent, that "upon consecration, there is a conversion of the whole substance of the bread into the substance of Christ's body, and of the whole substance of the wine into the substance of Christ's blood." This is usually called *transubstantiation*. They have taken this doctrine from the literal words of our Lord,—“This is my body,” but that they are not to be so understood is evident, in the first place, from the explanation by our Lord himself, for when, as we read in John, chap. vi, he said, “Except ye eat the flesh and drink the blood of the Son of Man ye have no life in you,” the persons addressed said, “these are hard sayings, who can hear them,” the Lord immediately explained by saying, “It is the Spirit that quickeneth, the *flesh* profiteth nothing, the words that I speak unto you, they are *spirit* and they are *life*.” That is, they were to be spiritually understood. If to be taken in a merely literal sense, then as they were addressed directly to those present they could have none of the life referred to, unless they literally and really eat of the body, and drank of that blood of his which was then *present* before them. Who can believe that the Saviour meant any such sanguinary absurdity? Let it be remembered that this was *before* the institution of the Sacrament, when the words, “this is my body,” were uttered. On other occasions our Lord said, “I am the vine,” “I am the door,” “I am the good

shepherd ; " but was he literally a *vine*, a *door*, a *shepherd*? All these sayings are as positive and express as the others. But the Roman Church itself, like all rational persons, considers these latter expressions as merely figurative. In the Book of Revelation our Lord declared as positively to John, to whom he was speaking, that he was the "*Morning Star*," but does any one believe that he was literally a *star*. On the same sublime occasion our Lord was in the midst of seven golden candlesticks, and had seven stars in his right hand, and then explains to John "the mystery" of these, and says positively "The seven stars *are* the angels of the seven Churches; and the seven candlesticks are the seven Churches." But did the Saviour really mean, or does any one believe, or even the Roman Church, that *stars* are literally *angels*, or *candlesticks* are *Churches*? Every one sees that in all these passages the language is merely figurative. The Fathers so understood the words "this is my body," and accordingly call the elements the *images*, the *symbols*, the *figures* of Christ's body and blood. Such figurative language, as used in all the instances cited, is to be found throughout the Scriptures, from Genesis to Revelation. In 1 Corinthians, xi, the elements are called bread and wine, not only before but after the consecration. Both Scripture and antiquity are decidedly against *transubstantiation*. Our senses also are clearly so. Now, our Lord himself appealed to the evidence of the senses, and said to His disciples, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." In treating on the subject here examined a certain divine has appropriately said, "Such nonsense, absurdity, and self-contradiction all over, is the doctrine of transubstantiation." It will be seen in the fifth volume of Milner's Church history that this tenet of the Real Presence has been traced to the same Peter Lombard already mentioned, who was the first that advanced it in the Twelfth Century. Another unscriptural doctrine concerning the Eucharist, is the denial of the Cup to the laity. That it was received by all the believers in the Apostolic age is evident from what is said on the subject in 1 Cor. xi, as to the whole Church observing the ordinance, where *both* the elements are mentioned as being received. It is clear that our Lord instituted the ordinance in both kinds, and, as Ecclesiastical history informs us, so it continued for over One Thousand years. Yet that corrupt Council of Trent had the daring impiety to declare that "whosoever thinks it necessary to receive in both kinds, let him be accursed." In another wicked Council, that of Constance, in passing a decree on this point,

they owned that, "in the Primitive Church this Sacrament in both kinds was received by the believers."

IV. *The Mass.*

The Roman Church holds and declares that "in the Sacrifice of the Mass the same Christ is contained and unbloodily offered who bloodily offered himself upon the altar of the Cross, and that it is truly a propitiatory sacrifice, and is available not only for the sins, punishments, and satisfactions for the living, but also for the souls of those in purgatory;" and, further, that "whosoever denies any of this is accursed, and incapable of salvation." All these things were declared by a Bull of Pope Pius IV. Contrary to all this the Scripture declares in Heb. vii, 27, "He needeth not daily, as those High Priests, to offer up sacrifice, &c., for this he did once, when he offered up himself." And, again, "By one offering he hath perfected for ever them that are sanctified."

V. *Invocation and worship of Angels and Saints, and veneration of pictures, &c.*

On this subject the Roman Church teaches that angels are to be worshipped, invoked, and prayed to, and they have litanies and prayers composed for this purpose. Also, they pray to saints, as their intercessors, offer incense, and make vows, and venerate their images and relics. It is true that Church makes a distinction as to the prayers to the Divine Being, and that to angels and saints, for when they pray to God they say, "Have mercy upon us, hear us." To a saint they say, "Pray for us." This vain distinction they make by employing for the first the word *latria*, and for the latter *dulia*. But how are ordinary and illiterate minds to understand and observe this metaphysical and unfounded distinction. In their worship of the Virgin Mary they say, "Show thyself a mother." They pray to her that she would "loose the bands of the guilty, bring light to the blind, make them mild and chaste." In a book by one of their writers, published in London in 1685, it is said, "Whatsoever gifts are bestowed upon us by Jesus, we receive them by the *mediation* of Mary. Jesus being gracious to none who are not devoted to Mary." That Council of Constance which caused Huss and Jerome to be burnt, invoked the blessed Virgin, as other Councils used to do the Holy Ghost, calling her the *Mother of Grace*, the *Fountain of Mercy*, and calling on her for *light from Heaven*. The Scriptures declare "There is one God,

and one mediator between God and man—the man Christ Jesus.” There is not the slightest intimation in Scripture as to any other mediator or intercessor than him ; nor as to prayer or supplications being offered to God except through him only. On the contrary, there are express prohibitions against worship of any kind, other than to the Great God alone. The command extending through all ages is, “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” On two occasions, as recorded in the Book of Revelation, when John was about to fall down and worship the angel, it was said in these emphatic words, and as a warning through all ages, “See thou do it not ; I am thy fellow servant, and of thy Brethren the Prophets : worship God.” Orogen, whom the Roman Church claims as one of its greatest Fathers, says, “We are to pray *only* to the God over all, and His only Son, who, as our High Priest, offers His prayers to His God, and our God.” One of the early Councils, that of Laodicea, declared “Christians ought not to forsake the Church and invoke angels. If any man, therefore, give himself to this piddy idolatry let him be anathema, because he hath forsaken our Lord Jesus, the Son of God, and betaken himself to idolatry.” This worship of angels, and saints, and the Virgin, corresponds exactly with these words concerning the beast, in Rev. vi, “and he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwelt in heaven.” The Roman Church, it is well known, pays a very high veneration, or kind of worship, to relics, by which they mean the bodies of saints, or any remains of them, or particular things belonging or relating to them when alive, an arm or thigh, bones or ashes, or the place where, or the things by which they suffered—as the chains by which Peter was bound in prison. That Church says that by these many benefits are conferred on mankind, that by these relics of the saints the sick have been cured, the dead raised, and devils cast out ; and, as to the veneration to be given to images and pictures, she requires “to kiss them, to uncover the head, to fall down before them, and use all such postures of worship as they would to the persons represented if present, and the Priest is to direct the people to them, that they may be worshipped.” They say, indeed, that in falling down before the image, they worship the saint or angel whom it represents. But, to all this it may be answered that the Divine commands say, “Thou shalt not make unto thee any graven image, nor any likeness of anything that is in the heaven above, or in the earth beneath, &c. Thou shalt not bow down to them nor serve them.” Justin Martyr, one of the

earliest Fathers, who recited this law, said, "God forbids every image and similitude;" and Cassander, one of the Roman writers, grants that the ancient Christians *abhorred all veneration of images*. Further, the Roman Church ascribes peculiar virtue to the true cross or crucifix, and prays that God would make "the wood of the cross" to be "the stability of faith, an increase of good works, the redemption of souls." They use outward adorations to it, by kissing, prostration, &c., and pray directly to it "to increase grace in the godly, and blot out the sins of the guilty." They even give *latria* to it, which, as they explain, is the sovereign worship that is peculiar to God. But enough, or more than enough, as to these Roman doctrines and practices. Let us stop, and merely ask, where is there any colour in Scripture, or in the practice of the Apostolic and Primitive Church, for any of this idolatrous worship, and these absurd and profane observances. In the preceding Section has been shown when and how the worship of images, was first introduced into the Roman Church. The next unscriptural doctrine and practice of the Roman Church which must be noticed, is,—

VI. *Penance.*

This is connected with, or rather is the result of, confession to the Priest. This confession is defined to be "a particular discovery of all mortal sins to the Priest, with all the circumstances that increase or diminish the sin, as far as can be called to mind, without which neither forgiveness nor salvation is to be obtained." The penance enjoined, if any, is defined to be "a satisfaction or *compensation* made to God, by prayer, fasting, alms, &c., for all offences committed against Him, so that the offender is thereupon purged from the defilement of sin, and discharged from the temporal punishments due to him, either here or in purgatory." The benefit of absolution is, that "when the sinner has rightly confessed to the Priest, all his sins are pardoned, and an entrance is opened into *heaven*." The Council of Trent declared that "the power to grant indulgences has been committed to the Church by Jesus Christ, and the use of them is beneficial to salvation." These definitions are given in Roman authorities, so that there is no difficulty as to their correctness. Pope Gregory IX., in 1234, in his bull for reviving the Crusades, had the impiety to say—"The service to which they are now invited is an *effectual atonement* for the miscarriages of a religious life." Whatever may

be said or thought as to our Lord's declaration to Peter and the rest of the Apostles—"Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained,"—there is not the slightest intimation that any such power was to be communicated or transmitted down to others, either in the Roman or any other Church. How can any uninspired man dare to claim it? To pardon sin, and absolve the sinner judicially, is a power reserved by God to Himself. He says in 1 John, chap. i, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

St. Ambrose, one of the Roman Fathers, says—"Men show a ministry in the forgiveness of sins, but do not exercise a right of power. They *pray*, but it is God *forgives*." As to the satisfaction or compensation made to God, by praying, fasting, alms, &c., as taught by the Roman Church, it is altogether unscriptural and profane. What can make a satisfaction to God, but the obedience and suffering of His Son? or what need can there be of an additional satisfaction to that of our Divine Redeemer, of whom it is said, in Hebrews, chap. 10—"By one offering He hath perfected forever them that are sanctified?"

VII. *Indulgences.*

The Church of Rome teaches, as declared by the Council of Trent, that "such persons as have not good works of their own, sufficient to merit eternal life for themselves, there are indulgences to be obtained, by which persons may be discharged from punishment of sin here, and in purgatory; and that if any affirm these indulgences to be useless, or that the Church hath no power to grant them, he is accursed." Sometimes these indulgences extend to days, sometimes to years, and some of them are *plenary*; some for a discharge from punishment here, others from the pains of purgatory, and some grant an eternal reward. They were formerly to be obtained by money, pilgrimages, assisting the Pope, reciting certain prayers, &c. We know there is not a word in Scripture to give the least color to any such profanity. As a learned divine has said—"What God *binds* no man can *untie*, and what He *unties* no man can *bind*. But this course of indulgence, still upheld in the Church of Rome, doth untie what God doth bind. It makes sin cheap and easy, and degrades the strict rules of Christianity to the basest purposes. For when a person can have a plenary indulgence for so trivial a satisfaction as the standing

before the door of St. Peter's Church at Rome, when the Pope blesses the people at Easter, it makes sin to be as easy committed as pardoned."

VIII. *Service in an unknown tongue.*

The service of the Roman Church is everywhere performed in the Latin tongue, which is nowhere commonly understood. Indeed, it is required, and a curse is denounced against all who say it ought to be performed in the vulgar tongue. The inspired Paul has said, in 1 Corinthians xiv. 11—"If I know not the meaning (of the voice of him that speaks in a public assembly) he that speaketh shall be a barbarian to me;" and in verse 17—"If thou shalt bless by the Spirit (by the gift of an unknown tongue), how shall the unlearned say Amen." On this subject a learned divine has well said—"How can the people be profited by the lessons, answer at the responses, be devout in their prayers, confess their faith in the Creeds, when they do not understand what is read, prayed, and confessed. It is manifest, then, that the having any part of Divine worship in an unknown tongue is as directly contrary to the Word of God as it is to reason." It may here be mentioned, however, that the writer has been informed that in some Protestant countries of late years some of the books used by the people in the public services have the English translation on the opposite leaf to the Latin original.

IX. *Celibacy.*

The Roman Church, as is known, forbids her clergy to marry, and ordains that "those who are married shall not be admitted into orders. Those who are admitted may not marry, and those that being admitted do marry, are to be separated." Contrary to all this, the Scripture says, in Hebrews, xiii, "Marriage is honourable in *all*," and accuses those who forbid to marry of "teaching doctrines of devils." St. Paul's inspired directions, in 1 Timothy, iv, show how lawful it was for the clergy to marry. The profligacy and wickedness among the priesthood which this prohibition has produced has been so abounding and so well known in every age, that no proofs on the subject need here be given.

X. *Extreme Unction.*

This, like Marriage and Penance, is by the Roman Church declared to be a Sacrament. They say the matter of Extreme Unction is "Oil consecrated by the Bishop; and is to be applied to the eyes, ears,

mouth, hands, feet, and veins of a person supposed to be near death." The form of application is, "By this holy anointing, God pardon thee for whatever thou hast offended, by the eyes, ear, mouth, or touch." When the Apostles went forth by the Saviour's command, "they anointed with oil many that were sick, and healed them," (Mark iv.) using the anointing merely as a sign of the miraculous cures to be wrought; and accordingly St. James (chap. vi.) directs, "Is any sick among you, let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick." But in what is this like to the "Extreme Unction" of Rome. In the first Church that anointing was a mere rite,—the Church of Rome makes it a Sacrament. In the first Church it was used for the *body*,—the Roman Church uses it for the *soul*. Then it was used for the recovery of the sick,—now, for those only who are thought to be past recovery. It is perfectly plain, therefore, that there is no Scripture authority or sanction for this Romish "Extreme Unction."

XI. *Purgatory.*

The Roman Church holds that "the souls of those who die in a state of grace, but are not sufficiently purged from their sins, or have not had a plenary indulgence for the remission of them, go to purgatory—a place of torment in the other world, near to hell—where they are to continue till they have made full satisfaction for their sins, and are thoroughly purged and prepared for heaven, wherein no unclean thing can enter. They are sent to that place because they have not here fulfilled the penance imposed upon them, or due from them to God; and they are to continue there till they have made full satisfaction for their sins, and have suffered the punishment due to them." It is further taught, however, as some small consolation, that "such persons may be helped and delivered by the suffrages of the faithful that are alive; that is, by prayer, alms, and masses, and other works of piety, such as indulgences." This doctrine of Purgatory is, by this Church, made a matter of faith, for she declared in the famous Council of Trent, already mentioned, that "whosoever shall say that there is no debt of temporal punishment to be paid, either in this world or purgatory, before there can be an admission into heaven, is accursed." Now, in answer to all these deplorable and *infallible* teachings, it may at once be said there is not the slightest color for their truth in any part of Scripture. We are informed in 2 Kings, ii, that Elijah was taken up into

heaven ; and in Luke, ix, that he and Moses appeared in glory. In Luke, xvi, Abraham is represented as in Paradise, the abode of good men in the other world. St. Austin, in expounding this, says, "The bosom of Abraham is the *rest* of the blessed poor, whose is the kingdom of heaven ; into which, after this life, they are received." In Luke, xvi, we see clearly that the state where Abraham was, was a state of *comfort* as well as of *rest*. Our Saviour said to the thief on the cross, "To-day shalt thou be with me in Paradise." (Luke, xxiii.) All acknowledge Paradise to be the seat of the blessed. Now, if any purgation is required for any sinners here, surely here is one who specially needed it, for he did not repent and believe till the last moment of his life. He, beyond all others, should have gone to purgatory, rather than immediately to Paradise. We read in Luke, xvi, that Lazarus was carried directly "by the angels into Abraham's bosom." Now, if Lazarus was required to undergo some purgation and punishment, and was carried first to purgatory for that purpose, then, as he was "carried to Abraham's bosom," Abraham himself, who had been dead about 1800 years, must have been there, and if all such persons, as the Roman Church says, are first to go there, as already mentioned, and, like Lazarus, they are to be carried into Abraham's bosom, then it follows, that the good old Patriarch himself, the "Father of the faithful," must continue in purgatory till the end of time, when the last of our race requiring such punishment and purification shall have passed into the other world. If such were the condition of good old Abraham, of course no believers would desire to change circumstances with him ; his would, indeed, be the worst among them all. Gregory Nazianzen, one of the Fathers, claimed of course by Rome, has said, treating of hell, "After the night of this life there is no purgation ; and it is better to be corrected and purged now, than to be sent to the torment there, where the time of punishment is, and *not of purging*." So St. Cyprian, another Father : "The end of this life being completed, we are divided into the habitations of *everlasting*—either death or immortality." So St. Jerome : "What shall be to all in the day of Judgment, this is accomplished to every one at the day of death."—Where were *infallibility* and *uniformity* when these testimonies were given by those renowned Fathers.

XII. *Apocryphal Books.*

The Roman Church has added to the Canonical books of the Old Testament the following :—Tobit, containing the absurd and improbable story

of him and his dog; Judith, Wisdom, Ecclesiasticus, Baruch, Esdras and the two books of Maccabees, and a new part of Esther and Daniel, all which, with all their parts, as the Council of Trent has said, "Whosoever rejects as not Canonical, is accursed." These Apocryphal books were written after the prophecy and inspiration under the Old Testament dispensation ceased, and therefore they were not received by the Jewish Church, nor were they received by the Christian Church, as is seen by the 60th Canon of the Council of Laodicea, where there is a catalogue of the Canonical books, but not containing any of these. Even St. Jerome, one of their Fathers, has written—"As, therefore, the Church doth read Tobias, Judith, and the books of the Maccabees, but doth not receive them into the Canonical Scriptures, so it doth read the two volumes of Wisdom and Ecclesiasticus for the edification of the people, not to establish the authority of ecclesiastical principle." In page 40 of the "Claims," the author says—"The burden lies upon Protestants to *disprove* the truth of those doctrines which have been firmly believed by the whole Christian Church for fifteen hundred years before Protestantism had any existence in the world. We are continually asked to demonstrate the infallibility of the Church—the supremacy of the Pope—the doctrine of transubstantiation, &c., as if they were open questions, now for the first time to be settled by an appeal to the Protestant tribunal of private judgment. Now, it is sufficient for us to reply that the Church is already in actual *possession* of these doctrines for eighteen hundred years." Again, in page 42 he writes—"We may fairly defy any Protestant to *prove* that there ever was a period, since the beginning of Christianity, in which any one doctrine of the Roman Church was not held by the whole Church of Christ on earth." Here are bold and sweeping assertions indeed, but they carry no more weight than the mere reckless and unfounded *dictums* of the writer, similar to many others he has produced in his pamphlet. The numerous and most pointed facts and proofs which have been given in the present Section, and the two preceding ones, in direct opposition to those assertions, and in their full refutation are more than sufficient to show their presumptuous character. To refer to only two of these facts, it may be asked, did that asserted invariable uniformity exist when Libertus, bishop or pope of Rome itself, in the fourth century openly professed and held an Arian Creed? Or did it exist when the Council of Constance decreed the denial of the cup to the laity? at the same time saying that "in the primitive Church this

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Sacrament in both kinds was received by the believers." Both these facts have already been shown. With the abounding facts of history before us, it is indeed a trial of patience to find such groundless and even daring assertions made. It seems extraordinary that such a person as the author of the "Claims," a scholar, and one whom all would at first presume was thoroughly versed in Ecclesiastical history, should have had the hardihood so publicly to advance them. Either he wilfully made them knowing their incorrectness, to use no harsher term, or else he is not so well read in that history as would at first be thought. Which alternative is correct need not be here determined. In either case, the author has been extremely to blame in making those unfounded assertions. In here bringing this Section to a close, it may briefly be said that viewing all the unscriptural doctrines and vain and superstitious observances which have been shown in this Section and the two preceding, Protestants cannot but decline accepting the invitations conveyed in the "Claims," to unite with the author's Church. They must candidly confess that they must obtain, not more *light*, but more *darkness* before they can be brought to enter into any such fellowship.

SECTION VI.

THE ASSERTED PRIMACY AND SUPREMACY OF THE POPE.

The author of the "Claims" has not entered fully into these doctrines or assumptions of his Church, but, as though fearing to do so, he has seemed rather to take them as infallibly certain. In page 87 of his pamphlet he writes, "So says St. Cyprian, 'There is one God, and one Christ, and one Church, and one See, founded by the voice of the Lord upon Peter.'"

Now, there is here an interpolation, or corruption of the original passage, committed by somebody, but it is not imputed to Mr. Maturin. It is probable it was done by some Romanist writer in some century past, to support these cardinal doctrines under review, and Mr. Maturin has been misled by it. The whole of the letter of St. Cyprian, from which the above saying purports to be taken is now before the writer of this answer. It was

a letter sent by Cyprian, when in banishment, and in concealment from persecution, to the people of his Church at Carthage. His "saying" as it stands in the letter is this, "There is one God, one Christ, one Church." There is not a word of Peter, or a rock, in *any part* of the letter. We know that the Roman Church claims to have been founded by the Apostle Peter, and asserts her continued and unbroken succession from him, and the Church which they say he established at Rome, and of which they contend that he was the first Bishop, or Pope. These are the assertions which Romanists most confidently advance; but they have never been able to prove, and cannot possibly prove, the truth of any one of them. There is no record, or historical fact or other evidence, even to show that Peter ever was at Rome. Of course, if he never was there he did not found a Church there, and become Bishop of it. Without any proof on this point, Protestants have the same liberty concerning it as Romanists, and may say that he never was in Rome, or did any of those things which the others assert. One assertion in short is just as good as another. As the Romanists, however, are so confident on these points, and found such high claims upon them, they are in all reason, and according to the rule in all other cases, bound to verify their affirmative position. It is well known they found these claims of primacy and supremacy for their Church, as derived from Peter, from these memorable words of our Lord himself in Matt., xvi, "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." How often have Romanists been told, and how often must they yet be reminded, that the words "upon this rock" were not applied to Peter himself, but to the faithful confession he had just before made, that our Lord was indeed the Christ the Son of God. They cannot, with any kind of grammatical correctness, be applied personally to Peter, but they do plainly, and with that correctness, apply to that confession of Peter's. It is truly through that faith in our Lord, as the Christ, that every individual is justified and accepted, and on which the whole Church is founded, and will ever durably remain. Our Saviour, who knew perfectly everything relating to the construction and meaning of language, if he had meant Peter as the rock, would not have employed any such ungrammatical or inaccurate terms, but would have said, thou art Peter, and upon thee, or upon thee as a rock, I will build my Church. A reference to the word in the original translated "rock" shows that it is different, as being solid and *immoveable*, from the word in the original, "a stone," which we know is *moveable*. But independent of this dif-

ference, there are numerous passages in Scripture which are quite sufficient to show the true meaning of the words, as already mentioned. As to the primacy of Peter, or his Apostolic superiority over his Brethren, there is not a word in Scripture to show or intimate anything of the kind. Peter himself never advanced or insinuated any such claim, and our Lord told his Disciples that none of them were to be called *Rabbi*, and that they were all Brethren, and when James and John desired of him a preference over the others of the Twelve, He promptly put down the application by telling them, "Whosoever will be the chiefest shall be servant of all." Neither did Peter ever claim or insinuate, either in his Epistles or in any of his words or conduct, that the saying in review meant that *he* was the rock. On the contrary, in Acts, iv, and in his 1 Epistle, ii, he refers to our Lord as being the "chief corner stone" mentioned in Psalms, cxviii, and as a "living stone" and "rock of offence," and calls those he was addressing "living stones." All believers, including Apostles, are called stones in the temple—the true spiritual Church. As to any superior dignity or supremacy among the Apostles, as the Roman Church claims it, there was nothing of the kind. Paul, "born out of due time," as he says, declared that he was "not a whit behind the very chiefest Apostles," and he justly reprimanded even Peter for a fault. Neither was there among the early Churches any supremacy; they all continued, even for a few centuries, in the same comparatively infant state. Many of them were planted before the one at Rome. That at Antioch, for a long time, was far before it in numbers and influence. So it was also at Ephesus, Corinth, and some other places. The first, as all know, was at Jerusalem, which, humanly speaking, must be admitted to have been the mother of them all. The first Council, as the Scripture records, was held there, in which, though Peter was present, *he* did not preside, but James, who gave the sentence, which was concurred in by the rest of the Council. In short, on those points of primacy and supremacy the plain truth is, as history shows, that Rome, being the old and great metropolis of the empire, as the Church there, or rather the connected Churches around, enlarged, the Bishops, at the head of these contiguous and diocesan Churches as they may be called, became more and more important and influential persons. Some of them, being devoid of spirituality, and forgetting the obligations and duties of their sacred office, became ardently ambitious both of spiritual and secular dominion, and, through the pride of our common nature, in all situations and departments, and like all other irreligious men, they con-

tinually strove to enlarge and confirm that dominion in both ecclesiastical and secular affairs. The author of the "Claims" in page 56 mentions a "Pope Gelasius." There was no such character. There was a *Bishop* of that name in the Fifth Century. The foundation of the Popedom, as such, with secular and princely power, was reserved for that renowned and unprincipled character, Gregory II., in the Eighth Century. He may properly be called the first Pope. His successor, Gregory III., and Zachary followed him in the same ambitious designs and intriguing and unprincipled conduct for increasing especially the worldly possessions and power of the Popedom. Stephen, their successor, if possible still worse than they, by intrigue, fraud, and rebellion, against his lawful sovereign, the Emperor Constantius VI., and through the assistance of Pepin, King of France, received greater additions to those possessions by obtaining the Exarchate of Ravenna.

By these and similar characters and means, the Popedom in the course of time became enlarged and consolidated as a powerful secular authority; and being an Ecclesiastical power also, temporal possessions, as has always been the case, largely contributed to increase that power, and its general influence. Unprincipled, ambitious and active men, in all situations and departments of life, must and will, if not divinely restrained, gain influence, and even more or less absolute dominion over their fellow men. It ever has been the case, both in political and Ecclesiastical life, and doubtless will continue until a different state of things shall be divinely established. In our corrupt world *might* will very often overcome *right*, and encroachments, arbitrary power, tyranny and oppressions inevitably follow. So it has been with the Roman Church, as will now from some historical facts be more fully shown. In the Second Century a controversy again arose as to the proper time of the observation of Easter, which had been amicably adjusted between Polycarp of Smyrna and Anicetus of Rome, who *agreed to differ*; and on this revival of the dispute, Victor of Rome, with much arrogance, inveighed against the Asiatic Churches. Irenæus, Bishop of Lyons in the West, rebuked the uncharitable spirit of Victor, and reminded him of the union of Polycarp and Anicetus, notwithstanding their difference of sentiment and practice. What is here, a Bishop and a Roman Pope holding different opinions, and differing in practice, and this mutually agreed to! Who ever heard of such a thing for very many centuries past, and then worse still, a Western Bishop rebuking a Pope for his arrogance. Where was Roman Primacy

and Supremacy in those days. Like the infallibility treated of in a former Section, it was really nowhere. It appears that the Bishops then were so simple and unlearned as not even to have heard anything about such fabulous claims. In the Third Century, after there had been for a considerable time a vacancy in the Bishopric of Rome, Cornelius was chosen and ordained to the office. Another person contrived, in an irregular manner, to be elected in opposition. Some doubts, in consequence, arose in Cyprian's Church at Carthage, and elsewhere, as to the validity of the ordination of Cornelius, and accordingly he was not at first acknowledged by Cyprian; but when he became satisfied on the point, he wrote to Cornelius, stating that enquiry had been made into the charges against him, but as ample testimony had been given in his favour, he (Cyprian) was now satisfied as to the regularity of his ordination; and thus he accounted for the delay as to recognizing the validity of his title. There was no Supremacy thought of here, but if with either, Cyprian seems to have had it. Further down, and in the Sixth Century, John, bishop of Constantinople, assumed to himself the title of Universal Bishop. Gregory I., of Rome, wrote against his haughtiness, but intimated no such superiority for himself. Soon after, at the ordination of Cyriacus, the successor of that John of Constantinople, the people shouted, "This is the day which the Lord hath made, we will rejoice and be glad in it." The same Gregory of Rome, in a letter to the great men of Constantinople, found fault with this display of ambition and grandeur in Cyriacus, and shows that the acclamation properly belonged to the *stone* which the Lord had laid for a foundation in His Church; and remarked that "it was impious to ascribe these praises to the *creature*, which belong to the *Creator*."

To refer again to the same John of Constantinople, the title of *Universal Bishop* was, upon his own application, actually conferred upon him in an Eastern Council. Gregory was the more vexed at this, because the Synod of Chalcedon had offered the same title to the Roman Bishops, and they had *not accepted it*. This was at the very close of the Sixth Century, and we here learn, not only that the Roman Bishops did not then *claim* any such *Primacy* and Supremacy as they afterwards asserted and usurped, but they would not even accept the title of *Universal or Supreme Bishop*, when it was offered to them. These facts will be found in Milner's Church History, vol. iii, pages 53, 63; and they are perfectly unanswerable and conclusive as to the claim of

original and constant Primacy and Supremacy in the Roman Bishops and Popes. Here, therefore, we may confidently rest, in the denial of the claim of the Divine or Apostolical establishment of the Roman Church, to be the supreme and only visible Church, and its Bishop or Pope, to be the supreme head or vicar of that Church upon earth. But even if the Roman Church had ever possessed that Apostolical Supremacy which she asserts, she would have forfeited it many ages ago, by the ungodly and profligate lives of very many of her Popes and Clergy; and by her repeated and long continued most atrocious and sanguinary persecutions and cruelties. These abominations and cruelties became so awful and abounding, that for some centuries just previous to the Reformation, to say nothing of earlier times, the Divine indignation could not but be aroused against her, for she had become very far worse than Laodicea—"poor, and blind, and naked," as to any spiritual good. Could a persecuting and sanguinary power of that description be the true Church of Him who is gracious and compassionate to all, who rebuked his disciples for wishing to call down fire from heaven to consume their fellow creatures, declaring that he came to save men's lives, not to destroy them; and who commands us to love even our enemies, and to do good unto all. If proof is required as to the wickedness of Popes and Clergy as already mentioned, let Ecclesiastical history be referred to for the lives and actions of Gregory II., Boniface VIII., John XXIII., Benedict XIII., Martin V., Alexander VI., Julius II., with many others of similar characters for cruelty, licentiousness, and other vices. The general corruption of the rest of the Clergy of the Roman Church, in different ages past, and in various countries, have in a previous Section been briefly exhibited from authentic sources. The frequent cruel and sanguinary persecutions of the Waldenses, Albigenses, and other religious sects, the burning of John Huss and Jerome by the Council of Constance, and the similar atrocious burnings and other deaths of thousands more, and the various other cruelties perpetrated by that Church during many former ages, are too well known from historical records to require here any further mention or reference. Whether the Roman Church in the present day, if she had the power, would persecute and destroy after any thing like a similar manner, can only be a matter of opinion or conjecture, but from what we do know of her doings in times past, we Protestants are not unreasonably jealous of her present aims and efforts after political power.

SECTION VII.

THE TRUE CAUSES OF THE ORIGIN AND PROGRESS OF THE
PROTESTANT REFORMATION.

The author of the "Claims," in giving his dictums on this subject, has assigned as the two principal causes,—the *pride* of Luther, in a mere personal dispute, as he states in page 29 of his pamphlet; and the licentious desire of Henry VIII., to dismiss one wife and marry another. Let us examine each of these in the light of then existing facts and circumstances, and see whether such merely personal motives could, of themselves, have given rise to such a mighty work and change throughout a large portion of the professedly Christian world. As to Martin Luther, with an honest desire to know and obey Divine truth, he was at first only a poor and humble monk, deeply beclouded, and bound in the erroneous doctrines and superstitious observances of Popery, and also a mere Professor in the infant Seminary of Wittenburg. Let it be borne in mind, also, that the whole of Germany, like all the rest of Europe, had for nearly 800 years been in a mentally dark, superstitious, and enchained condition. The Pope of Rome reigned supreme, not only over all Ecclesiastical, but also secular authority. Princes, Kings, and Emperors, bowed in submission to his mandates in all spiritual matters, and also in many of a secular character. The two witnesses had been slain, and "their dead bodies" were lying "in the streets of the great city." Under all these circumstances as to poor Martin the Monk, and the mighty Pope and his Church, with all its innumerable staff of Franciscan and Dominican Monks, and other powerful and devoted adherents, male and female, is it credible that any such person as Luther, actuated merely by pride, or any other personal motive, could, in despite of the Popedom, with all its fearful artillery and efforts, have aroused such a feeling, and produced such effects as resulted at length in our glorious Protestant Reformation. The supposition is altogether incredible. As to the other assigned cause, the desire of King Henry VIII., to change his wife, it was quite inadequate for that result. He changed his wife

a number of times and the nation cared little or nothing about it. His kingdom was sunk in the same dark and enchained condition as Germany, though probably not in the same degree. Now we Protestants think no better of the private character and conduct of Henry than the author of the "Claims," or any other Romanist. We know he was a tyrannical, cruel, and profligate man. But his merely changing his wife would never have induced the Parliament, and nearly the whole nation, exclusive of the Clerical orders, to suddenly change their religion. Nor would they have done so in the less arbitrary reign of Elizabeth, when no such compulsory means were put forth as it is admitted Henry in some particulars employed. There were causes for the origin and progress of the Reformation, both in Germany and in England, very different from those two assigned in the "Claims;" and as to nature and duration, lying much deeper, and very far more important and influential than any personal circumstances respecting Luther or Henry. With a state of superstitious blindness and Priestly subjection there is generally, or indeed universally, combined Ecclesiastical tyranny, exactions, and oppressions. These, as the light of religious and intellectual truth in any degree is brought into the darkness, inevitably produce a restlessness, a perception of the natural right of free examination, a spirit of dissatisfaction, and legitimate resistance to such oppressions. If these are not altogether removed, or sensibly mitigated, sooner or later, as the truth advances, these causes lead to convulsions and changes of a more or less general and permanent character. So it was in regard to the Reformation in Germany and England; as well as several other countries in Europe.

Here, let us first look at the condition of Germany as to Ecclesiastical burthens and oppressions which have just been alluded to. Some historical facts and authorities may appropriately be given. During the sittings of the Council of Constance, in 1414, even the Doctors in their preaching exclaimed most pathetically against the prevailing evils and abuses. Its growing corruptions and enormities were by them exposed in the strongest colors. In 1417 a sermon was preached in full Council, in which, among other vices, the preacher taxes the Clergy with "pride and the love of power," with the "mal-administrations of the Sacraments," and "the injustice of their Ecclesiastical Decrees." "Abomination," cried he, "appears even within these walls, nor are we without instances of both the most scandalous passions and the basest actions." As the historian of these facts has justly said "Could a preacher have been per-

mitted with impunity to draw so frightful a picture in the face of the Church in full Council, if it had not been corrupt in the extreme." In a memorial of the German nation to the same Council, they complained that "the Popes had assumed to themselves the judgment of all causes, both Ecclesiastical and civil, that by a horrid abuse, even more scandalous than simony, they taxed and rated crimes like merchandize, selling pardons of sins for ready money, and granting indulgences altogether unusual, that they admitted persons of licentious manners into sacred orders, and that since offices were become thus saleable, no one thought knowledge and virtue to be necessary qualifications." Many similar testimonies might be given from history to show the corrupt and scandalous lives of the Clergy, and their various modes of fleecing and oppressing the people. Mendicant Friars, and others in Ecclesiastical orders, were continually going among them, under various pretences, living on the fruits of their labors, and not seldom committing the most profligate and demoralizing actions. These abominations and exactions had been going on in Germany as well as elsewhere, for ages, and had constantly been growing still more and more scandalous and oppressive. While things were in this state, and Luther was quietly performing his duties at the University and in the Church at Wittenburg in 1516, that impious and thoroughly unprincipled character, Tetzel, the agent of venal Rome, came into the vicinity of Wittenburg, in his iniquitous progress through Germany, hawking and selling indulgences for sins of every degree, and inviting all, indiscriminately to purchase them at the graduated and stipulated prices. The people from all quarters flocked to buy them, and this being known to Luther, he, at first, began gently to signify his disapprobation of their conduct, saying they might be better employed. This becoming known to Tetzel, he stormed, and menaced all who dared to oppose him, and still went on in the most shameful manner in his impious traffic. As Luther became more intimately acquainted with its profane and demoralizing nature his sincere and honest mind was aroused to indignation against this wickedness, and he published some theses against that traffic. This, of course, excited the wrath, not only of Tetzel, but of Rome, the party chiefly interested in the profitable speculation, and Luther was threatened with severe punishment if he dared to interfere any further. He was, however, of a spirit too upright and courageous to be intimidated and reduced to silent submission in a matter of such an openly iniquitous character. He continued to oppose this and other flagrant abominations of the Popedom as

he became more intimately acquainted with their profane and demoralizing nature, though his opposition was offered in a guarded and gradual manner. Such interference could not, of course, be patiently borne by haughty and arrogant Rome. Without going into further details, as to the early part of the controversy, let it suffice to say that, in a short time, the thunder of the mighty Pontiff went forth against the daring monk, in the terrific form of a bull of excommunication. Luther thereupon committed one of the most morally courageous acts recorded in history, by burning that awful document in one of the public streets of Wittemberg. Open war between the Popedom and the monk was thus commenced; but although, even then, many, no doubt, in feeling and wishes, took part with the latter, knowing the justice of his cause, yet, for a considerable time, but few openly encouraged and supported him in the arduous contest. How this contest at length resulted in our free Protestant Reformation is a matter of history, and has long been so well known to all, that any further particulars regarding it, as far as Germany and other Continental countries were concerned, need not here be noticed. The brief and plain truth on the subject, as far as relates to Germany, is, as the learned and satirical Erasmus answered one of the German Princes, when he asked him his opinion of the controversy then going on:—"Luther," said he, "has two great faults—he touches the monks' bellies and the Pope's crown."

We may now look for a short time at some facts and circumstances which specially relate to the English Reformation. The universal opinion of the arbitrary and cruel character of Henry VIII. has already been mentioned. And it will be admitted, also, that Elizabeth was nearly, if not equally as arbitrary. But can any unprejudiced person, knowing the deep feelings and the tenacity of sentiment of mankind, universally, on the subject of religion, and also acquainted with the history of our English Reformation, and with the well known bold and unchangeable character of the English people—can any such person, we say, believe that the great lay body of that people, with a majority of the Parliament, attached as they all had been for ages to the Roman system, would, even through the influence of a despotical crown, have suddenly abandoned that ancient religious system for a new faith, and for other, and, in many respects, different forms and ceremonies? Under all the considerations just intimated, and others that might fairly be suggested, and merely judging theoretically, it is not at all probable that, through regal desire and

influence alone, such a mighty and general religious change as our Protestant Reformation could have been so quickly produced and established, and with such comparative freedom from violence and bloodshed. But numerous historical facts can be produced to show that for ages previous the English nation had been groaning and restless under the bondage of Rome, and had been becoming more and more prepared for the great deliverance. In the reigns of John, of the Edward's, and the Henry's, and others, the exactions and oppressions of Rome had been grievously felt, and at times by national remonstrances and other acts pointedly complained of. But as to particulars, to go no further back than the Thirteenth Century, in the year 1265, as already mentioned, a Synod, composed of representatives of the English, Welsh, Scotch and Irish Churches was held in London, under the Pope's Legate, for the purpose of "reforming the abuses of which the whole nation loudly complained." But they did little or nothing to that effect, and those abuses thereafter continued much the same. To come down to the time of Wickliff, in the Fourteenth Century, we find that they were still most grievous, and universally complained of by all the lay population, for Wickliff was appointed one of the King's ambassadors for the purpose of treating with the Pope concerning a variety of *intolerable hardships* and *usurpations* under which the nation had long groaned. In addition to these unceasing oppressions, the continually recurring and sanguinary persecutions and martyrdoms by the Roman Church in various countries, and more especially the treacherous and cruel deaths of Huss and Jerome in Germany, and of certain persons in England also, distinguished for piety, aroused a spirit of abhorrence in all who possessed any truly humane and Christian feelings. But the causes which have here been given, as leading to the Protestant Reformation, are, we admit, of a merely human origin and character. Far deeper and beyond all these is the grand original and over-ruling Cause, the Divine benevolent design of an all-wise and Omnipotent Providence for the accomplishment of that glorious work of enlightenment and freedom. Independent of that original and Almighty Cause, the wonderful change, humanly speaking, could not, at that period of spiritual and intellectual darkness, have been effected. The author of the "Claims" has condemned the English Reformation, because it was in part originated and effected by immoral and unworthy characters—referring to Henry VIII., to Elizabeth, and to an avaricious nobility. But, admitting that their characters on the whole were neither

religious or morally good, does he not, as a student of Scripture, and a Theologian of so many years standing, know that the Almighty Ruler of the Universe has, in all ages, been employing wicked as well as good men, to accomplish his own purposes in his Supreme and over-ruling Government of our World ? This is a mysterious, and, in some instances, an astounding subject to us, short-sighted and finite beings as we are, but yet it is the solemn and indisputable truth, as many Scriptural declarations and occurrences testify. In ancient Israel, Jehu, an ambitious and merely worldly man, was Divinely selected to depose the reigning King, and destroy the whole of the idolatrous Ahab family. Nebuchadnezer, the great King of idolatry, was also made the Divine instrument for scourging his chosen people, destroying their city, and even the sacred Temple, and conveying them into exile and bondage. The Lord expressly called him His servant ; and he had the sacking and spoils of Tyrus given him for his services to Heaven, in punishing Israel and other guilty nations ; and, after he had accomplished this purpose, he, in turn, was punished for his wickedness. Again, for accomplishing Divine purposes of mercy and truth, Cyrus, called in Scripture a ravenous bird of the East, together with Darius and Artaxerxes, though all idolaters, were made instruments for the re-building of the city and Temple, and the return of the remnant to their native land. It is expressly said that the Lord *stirred up* their spirits to accomplish those gracious purposes. Why, then, should not Henry and Elizabeth, arbitrary and irreligious as they were, and other mere worldly persons, have been Divinely employed to assist in accomplishing our happy Reformation ? Their personal motives and conduct cannot in the least degree impeach or tarnish the real character of that great work of justice and mercy.

SECTION VIII.

PERSONAL EXAMINATION AND FAITH REGARDING DIVINELY REVEALED TRUTH
NECESSARILY INVOLVED IN INDIVIDUAL RESPONSIBILITY.

The denial of any right to exercise private judgment in regard to the belief and acceptance of religious truth is one of the principal points asserted and dwelt upon by the author of the "Claims." He returns to it again and again, in various modes of expression, knowing full well that it is one of the strongest towers to preserve from destruction—the great citadel of "infallibility" and spiritual domination in that power of which he is a subject. In page 63 of his pamphlet he asks, "Now, is it possible to reconcile the *certainly of faith* with the right of *private judgment*?" Again, in page 77, he writes, "Protestantism begins with the rejection of the greatest blessing that ever was given to man—the blessing of an infallible Church, which is superseded by the exercise of private judgment." And in page 81, "The Rule of Faith cannot be the Bible *interpreted by every one for himself*," &c. Passages to the same effect are to be found in other pages. Considering some of the unfounded positions the author has taken, it is requisite and quite consistent that he should thus repudiate and condemn the exercise of private judgment. The doctrine which denies this right forms the very strongest link in the chain to secure and perpetuate implicit submission to all the other doctrines and dogmas of Romanism. It is, therefore, essentially needful to make it strong, and rivet it closely. If this link should give way or be broken by the application of Divine truth, and any mental exercise concerning it, the infallible teaching, the unscriptural and superstitious dogmas and practices, and the spiritual domination, would all be subverted and perish together. The author of the "Claims" charges Protestants with reasoning in a circle, but on this point of private judgment he has certainly been doing it. His denial of the right of such judgment is founded on the assumed infallibility of his Church and all her teachings. This is the position which he is bound, in the first place, to prove, but he cannot possibly do it,

and has not attempted to do it, in even any plausible manner, from Scriptural authority. He has assumed and asserted it, and then from such assumption has proceeded to arraign and denounce all private judgment in matters of religious belief. Here it is that the unfounded character of his assertions on the subject, and the sophistry and fallacy of his arguments, are brought into view. But, further, on this point of private judgment he has written as contrary to the true philosophy of mind as to Scriptural truth. Does he not know that it is one of the inherent and essential characteristics of the human mind to examine and judge concerning every subject presented before it, or which comes under its notice. This it is which chiefly distinguishes man, and exalts him above the inferior animals, who have merely their instincts to guide them. Unless in cases of idiocy or madness, the human mind in all waking moments must and will be engaged on real or imaginary subjects, and form judgments concerning them. From its very nature it cannot, if it would, avoid being so employed. The author of the "Claims" will, of course, admit that in all matters of a merely worldly nature which concerns an individual's interest, he has a right, and is indeed bound, to exercise private judgment, being answerable for consequences. Is it not then reasonable that he should have an equal right to exercise that judgment on those infinitely more important subjects which concern his eternal interests. The author says no, because a continuing right and power of teaching infallibly have been Divinely committed to his Church, and all are therefore bound implicitly to submit to it. But here, again, he is answered, you have not Scripturally proved the Divine conveyance of any such power or trust. This you must first make good before that claim is admitted. He does admit, however, as he could not avoid doing, that on one point connected with the subject private examination may lawfully, and indeed must be exercised, and a judgment formed, as preparatory, or previously requisite, to the belief of the infallibility of the teaching of the Church. As to that point, he even insists that personal responsibility requires such previous examination. In page 24 he writes, "There is a wide difference between the exercise of *personal responsibility* and *private judgment*. Catholics strongly hold the one, while they deny the other. The former relates to the duty of every individual, by which he is bound to examine the grounds of his faith and the evidences of religion, with the sincere desire of joining that Church which he believes in his conscience to have the strongest claims to Divine authority, with a deep,

sense of his accountability to God for his decision." Now, where is he to go to find such *grounds and evidences*. The author, it is presumed, will admit that as to these the individual must go to the Inspired Records. But according to the author's assertions, and all his reasonings, on the subject, the person is only to go there, simply to be satisfied as to what visible Church he should join. He is not to resort to them, or to look into them, on any points relating at all to his impending personal and eternal interests, although a revelation is before him from God himself, who commands him in the most solemn and imperative manner, and under the most awful responsibilities, to search there continually, because they are given by His inspiration, and are "able to make wise unto salvation," to make perfect, and to "thoroughly furnish unto all good works." What monstrously absurd as well as ruinously erroneous doctrine is here. But this teaching is essentially needful to the Roman Church to support her doctrines of infallibility, and implicit faith and submission as to all her other doctrines and teachings. Let us suppose, however, that the sincere and earnest enquirer goes to the Scriptures, as the author would direct, merely to know what Church he is to join. Search as he may, he will remain in the dark as to any satisfactory information in that quarter concerning any organized infallible Church upon earth. And even though he should think that he had found in the Scriptures any intimation whatever to that effect, he is next to enquire and ascertain which of the various Churches possesses the right and power of infallible teaching. Here, again, he is altogether at large. All seems uncertainty. Suppose he goes to the Church asserting this power, and makes known his perplexity, she will of course tell him that she is the one, and the only one, possessing it. But is he to believe her mere assertion on that point, or any other unsupported by Scriptural or other satisfactory proof, any more than that of any of the other visible Churches around him. Here, if he is a sensible and prudent man, he will enquire still further, in some quarter or other as to his faith and Church fellowship. And where can he go to be better informed than again to the sacred and infallible records, not indeed merely to know what visible Church he should join, but, in the first instance, to learn those truths, which are able to make him "wise unto salvation," and perfect him for eternity. But if the Church of Rome will insist upon it, though he cannot find in the Scriptures that she is marked out as the only true Church, and that to her alone constant infallibility has been Divinely granted, yet, notwithstanding all this deficiency of proof, he

must implicitly receive her positive dictums on the whole subject. Let us next consider how this doctrine of implicit faith and submission would apply and operate in some analogous, or somewhat similar cases.

Suppose this inquirer after a religion for his soul and the Church he should join, to be dwelling in India, and should apply to the Hindu teachers, they would of course tell him that theirs was the only true and infallible Church, and by parity of reasoning, as in the case of Rome just stated, he would be bound to embrace the Hindu system. The same in Turkey as to Mahommedanism, or the fire worship in Persia, or Mormonism at the Salt Lake City. But the author of the "Claims," as though somewhat doubtful respecting the satisfactory character of his reasoning to induce an enquirer to accept implicitly the asserted doctrine that his Church is the only true one, and ever infallible, has added some supplementary or additional reasons, and in some of his pages claims submission to her because she is of the "greatest antiquity," and has, as he asserts, (though quite untrue) "been in possession of her present doctrines for 1800 years, and has never changed on any one point." But here he may be told that "hoary headed error is not on that account venerable, nor long continued absurdity entitled to respect." Idolatry, wars, slavery, and many other abominations are of far greater antiquity than his Church; but are they therefore consistent with religious truth or benevolence. Another supplementary argument is that the adherents of his Church are more numerous than those belonging to all other Churches, being, as he states in page 28 of his pamphlet, about two thirds of the whole number of professing Christians in the world. He then gives us a statement of all the Christian Bishops in the world, and declares those of his own Church to be far more than double the number of all the others. But all this is very much like the arguments and controversies which at times occur among children. Must he be reminded that idolatry and superstition have ever had the predominance as far as numbers are concerned. There are more idolaters now in China alone than professors of Christianity in all the world. Error, wickedness, and folly have always possessed the majority. They had it at the time of the deluge, and through all ages, and in all Countries since, and will doubtless continue to have it, until that period shall arrive, when "the knowledge of the Lord shall cover the earth as the waters cover the sea." Let us now see what Scripture says as to private examination and judgment concerning its doctrines and other truths; and the responsibilities attached to their

belief or rejection. In Psalm xvi, it is said, "He shall judge the people with his truth," and our Lord said, (John xii.) "He that rejecteth me, and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day." Again, in 1 Peter, 62, there is the exhortation "as new born babes, desire the sincere milk of the word, that ye may grow thereby." As already seen, our Lord commands each and all to "search the Scriptures," and Paul by inspiration says,—“Judge ye what I say;” and also in 2 Cor. chap. xiii., "Examine yourselves whether ye be in the faith, prove your own selves." There are many other commands and exhortations in Scripture to search and examine diligently concerning the truths which relate to our eternal interests, but the foregoing may more than suffice. These duties of personal examination and judgment are involved in and necessarily arise from such solemn declarations as these: in Gal. chap. vi. "Every man shall bear his own burden," and in Romans, chap. xiv. "Every one of us shall give account of himself to God;" with many other solemn warnings to the same effect. There is not a word in any of the foregoing passages, nor is there in any other part of the inspired records any intimation about a Priest, a Pope, a Church, or any other power being responsible or accountable for any private member of a Church, so as to free and exonerate him from the consequences of his neglect of the Divine word and its sacred doctrines and precepts; or requiring him implicitly to take instead of these the sayings of his fellow man. The latter will of course justly, according to circumstances, be always more or less responsible also, in the great day of account, for his teachings as to the faith and practice of the other.

It will, therefore, be readily seen from the Scriptural passages already cited, and indeed from the whole tenor of revealed truth, as well as from the nature and reason of the subject, that it is not only the privilege, but the most solemn duty of every individual who has the Sacred Records within his reach, and is able to read them, to examine them diligently, and to derive his religious faith and practice from that infallible source alone. If the author of the "Claims" will still object to such examination and private judgment, and contend, as in effect he really does, that the laity are not qualified to judge for themselves, but must of necessity be dependant solely on an infallible Church for all instruction as to their faith and practice, the Scriptures furnish also a full refutation of that domineering assumption. All who sincerely desire to know the way of

life, and to walk therein have numerous gracious promises given them in the Scriptures to direct and encourage them in personally seeking spiritual light and guidance. In Prov., vi, it is written, "I will pour out my spirit unto you, I will make known my words unto you;" and, in Isaiah, liv., "All thy children shall be taught of the Lord;" and Eccles., ii, "God giveth to a man that is good in his sight wisdom and knowledge;" Luke, xi, "How much more shall your Heavenly Father give his Holy Spirit to them that ask him;" and James, i, "If any man lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him,"—with many other portions of Scripture to the same effect, too numerous to mention here—all promising Divine teaching and guidance to the sincere and humble seeker after Scriptural truth and personal salvation. The Roman Church we know refuses to her laity the use of the Sacred Scriptures except in very special cases and under particular restrictions; and requires all her people to receive implicitly, and as infallible truth, all her teaching, both as to doctrine and practice. But will any of her Teachers—Priest, Bishop, or Pope—be willing to take all the responsibility and bear all the consequences of such absolute power and asserted infallible teaching, in the place of those over whose faith they claim and hold such entire dominion. They ought certainly to be willing to do it, but if they were put to the test they would doubtless decline it. They will inevitably, however, according to the solemn declarations of Divine justice and truth, be compelled largely to bear that responsibility, and share those consequences, whatever they may be, in that awful day, when the teachers and the taught shall be judged "in righteousness." And here it may be said it is much to be regretted that very many among Protestants, who claim and enjoy a right, and profess a doctrine on the subject, not desired or held by the submissive Romanist, do not exercise their superior light and their high privilege as frequently and faithfully as their responsibilities and eternal interests demand. They do not search intently and diligently into those records of really infallible truth which are "able to make them wise unto salvation," and thoroughly to furnish them "unto all good works. Many of these it would appear, somewhat similar to the others, look too entirely and implicitly to their public teachers, as to their *faith* if not to their practice.

SECTION IX.

THE HOLINESS OF THE MEMBERS OF THE ROMAN CHURCH AS COMPARED WITH
PROTESTANTS.

It is a common saying, and in general fitly applies, that "comparisons are odious." The author of the "Claims" has either forgotten or disregarded this courteous and prudent maxim. He seems to have wished at the close of his attack to give us Protestants a death-blow at once. Not satisfied with arraigning and condemning the Protestant Reformation from beginning to end as a profane work, and page after page representing all who approved of and adhered to its principles as heretics, and of course in the way to eternal ruin, he tells us in the close of his condemnatory sentence, that as compared with his holy or immaculate members we Protestants are, in the mass, an irreligious, an immoral, and wicked people. Now, here also he can have an answer both brief and perfectly conclusive against him. In page 87 he commences his assertion concerning this superior "holiness," and says "The Roman Church is *holy* in the *means* of holiness and in the *fruits* of holiness, in the tendency of her doctrines, and the professions of her members, by the sanctifying grace of the Holy Ghost bestowed upon her children through the instrumentality of her Divinely appointed Sacraments." It would seem as though on concluding this sentence some alarm had arisen in the mind of the writer as to its broad and universal character, and therefore to qualify it in some measure, and render it less repulsive and open to denial, he immediately adds, "We cannot, indeed, always judge of the sanctity of a Church by the lives of its members; but surely the Catholic Church stands immeasurably high in this respect, in comparison with all others." Here it may well be remarked that the whole of us, Protestants as well as Romanists, have abundant reason to be ashamed, under the view of the Divine mercies and requirements, and our continued ingratitude and disobedient conduct. But still as a general answer to that invidious and insulting as well as untruthful charge, we Protestants, as a body, are entitled to say, from the plain and manifold proofs on the subject, that, not only are we not more unholy

but even less so in general than the members of the Roman Church. The writer, after those general assertions, proceeds briefly to the details of his *means* and *fruits* of holiness. But it may here be remarked that, as in other parts of his work, his treatment of his subjects, as to any orderly arrangement, has been rather erratic and defective. In giving the details of his means and fruits he inverts the natural order and begins with the *fruits*, and shortly after jumps from one to the other indiscriminately. Here, as most orderly, his given *means* will be first examined and answered. He says, "Look at the magnificent Temples and costly decorations of the sacred structures consecrated to God." Is he really so infatuated as to think these are really means of holiness of heart and life. What connection can there be between that spiritual condition, and stone walls and stucco, stone and wooden images and figures, pictures on glass or canvass, and a profusion of glowing and gaudy drapery and dresses. Does he really suppose a wise and holy being can take any pleasure in these, or view them as any requisite or suitable adjuncts to the inward and outward holiness He requires. The splendid Temples devoted to His service under the former Dispensation were both given up by Him to be totally destroyed by idolaters because of the impiety and wickedness of those who made merely an outward profession of his worship and service. The Temple of Diana, at Ephesus, of old, and many others in ancient ages, we have reason to believe were very splendid, and richly adorned. The making of silver shrines for the Temples afforded great employment and gains to idolatrous and selfish workmen. Even now in the Mohammedan and heathen countries some of their temples for worship can vie with those of Romanists, but does that make the religion of any of those profane and idolatrous worshippers less false and abominable, or lessen their impiety and wickedness.

The next commendation of his Church is "the perpetual succession of her public devotions of Sacrifice, Prayer, and Praise, and the Churches almost constantly open," &c. Well, it is certainly right to be always in the spirit of prayer, and to be frequently engaged in devotional exercises. But we know there is such a thing as persons greatly abounding in these, and at the same time being very unholy and displeasing to God. He said to His professed people of old by His prophet Isaiah, "To what purpose is the multitude of your sacrifices unto me,"—"Bring no vain oblations, incense is an abomination unto me,"—"Yea, when ye make many prayers I will not hear,"—"Put away the evil of your doings from

before mine eyes." Our Lord reproved the Pharisees for making many and long prayers, and using vain repetitions, while their hearts and lives were unholy. In the present day, as far as prayers and other outward services are concerned, the Mohammedans, Hindoos, and some other idolaters, equal or surpass us all. As to the Roman places of worship being always open, that is convenient enough, but not absolutely requisite. There is no Divine command to repair at all times to a public edifice to offer our petitions and praises. We cannot possibly do better than comply to our Saviour's directions, and enter into our closet, and when we have "shut the door," pray to our "Father, who seeth in secret," and if sincere he will reward us openly." As relates to the outward manner of prayer, all who have observed it, as the writer of this answer has occasionally done, will know that Roman Catholics in general are not more attentive than Protestants, but even while on their knees, and their lips moving in prayer, are very frequently wandering in their looks at persons and objects around them.

Then, there is "the impressiveness of her Ritual." Many parts of this, as already shown, are quite unscriptural, and worse than superstitious and vain. On the whole it seems more adapted to captivate the imagination and senses than to affect the heart.

Next,—“There is the frequency of her Fasts and Feasts.” Verily they are extremely frequent.—In some instances three or four saints piled one upon another on the same day. But what true Christian, or even rational person can think that these observances can of themselves be acceptable to the Divine Being, or make any part of His spiritual and holy religion. The Lord, by his prophet Isaiah, said to his ancient people,—“The new moons and sabbaths, the calling of assemblies I cannot away with; your new moons and your appointed feasts my soul hateth, they are a trouble unto me.” And the inspired Paul said to the Galatian Church “Ye observe days and months, and times and years, I am afraid of you lest I have bestowed upon you labour in vain.”

The next item of superiority, strange to say, is the “inestimable practice of secret confession.” Answer.—Secret practices, as a general thing, do not usually bear the most reputable character, but in most cases are not unreasonably viewed with suspicion. This has been the fate—and not without reason—of the practice just mentioned. What has been the “inestimable value” of it the writer has not told us, nor has it yet been discovered; but the impurities and abominations which have

attended and followed it have, for ages, been very generally known.

Next is "the perfect unity and brotherly love of her members." To this it is quite sufficient to answer, that as a matter of fact they are about the same as other people—perhaps in general neither better nor worse. In the countries where they compose the whole of the population, or nearly so, as in Italy, Spain, France, and others, they assassinate, murder, rob and defraud, quarrel and revile, and otherwise do evil to each other much like the people of the countries called Protestant—or rather, indeed, as to some of those crimes, very much worse.

Next in order is "her joyful, living, real communion with the glorified Saints in heaven, and her affectionate sympathy with her less perfect members in the intermediate state of purification." The only answer which is needful and suitable to be given to this, according to Scripture and reason, is, that the whole is a mere phantasy—a phantom or product of a heated and deluded imagination; and that it properly belongs to the system of the *clairvoyants*, or *spiritualists* of the present day. There is no colour, either in Scripture or in any other reliable quarter, for the supposition of any such "real communion." So much as to the *means* of superior holiness: now for the *fruits*. As to these, the same superiority is claimed. We shall see if it is merited. Both parties must of course be content to abide by the Divine test—"By their fruits ye shall know them." In making his comparison as to the fruits of holiness, the author of the "Claims" at once rather triumphantly gives the invitation to "Look at the strict and devout lives of Catholics, as compared with the careless ungodly lives of Protestants." Prudently enough he has not ventured on a detail of the particulars of the "*fruits*," in regard to the strictness of the *lives* of Catholics. "A strict and devout life" cannot, in propriety, be understood to mean merely a regular attendance on devotional exercises, and much fasting and many prayers. It must be held to include the whole of the Christian moral conduct in all the varied relations of life. On this proper definition of a "strict and devout life," is it then the fact that Romanists are really, as asserted, superior to Protestants in practical holiness? It is the melancholy truth that in both of them there is a most grievous deficiency. A comparison between them on this point must, of necessity, be made only in a general way. But a few contrasted facts, as to the greater crimes, and the evils in regard to morals prevailing in Protestant and in Roman Catholic countries, may help to arrive at some general conclusion or judgment. I

may be asked, then, are there more or less assassinations and secret murders—more stabbings and poisonings—male and female profligacy—illegitimate births—and vile practices of various descriptions in Protestant England and Scotland than in Italy, France, Spain, and other Roman Catholic countries; to say nothing of Sabbath desecration, profane and licentious manners, and infidel and immoral publications? Surely as to all those crimes and evils those two Protestant countries have greatly the advantage of the others. It has been estimated rather recently that in Paris about one third of the annual births are illegitimate; and the Italian, Spanish, and Portuguese assassinations, especially the first, are quite proverbial. Can the author of the "Claims" have been unacquainted with these particulars, when he penned the sentence about superior *fruits* of holiness. Lastly, on this point he may be reminded of what he cannot but know, that in his own native Ireland the murders, secret and open, and other violent and daring crimes during several late generations, in the Romanist sections of the land, have greatly outnumbered those in the Protestant parts, in proportion to the respective populations. But here let invidious comparisons end. They should never have been made or suggested, so as to require any such answer as has here been given. This further remark may appropriately close the subject, that in no part of the extended array of *means* and *fruits*, is there a word about the great essentials of true religion—loving God with all our hearts, and our neighbours as ourselves; and, as the outward manifestations of those affections, "doing justly, loving mercy" and practising it, and "walking humbly with the Lord."

If any one on reading this answer should feel disposed to think that the author of the "Claims" has been dealt with rather severely; and the errors and superstitions of the Church to which he now belongs needlessly exposed, let the whole of the provocation, and the claims of the essential truths of our Divine Christianity be first duly considered.

As a merely personal matter the writer of this answer never could, and never *can* have any other than feelings of good will towards the author of the "Claims," and all others of his communion. But the bold and open promulgation of gross and most dangerous errors and perversions directly opposed to those sacred truths, and tending to subvert them, and the attempt to seduce from genuine Christianity, are the true causes which have given rise to the present controversy.

The author of the "Claims" had suddenly changed his former long

professed faith, and gone over to another Church. With this no individual, nor the Protestant body in general, has any right to interfere, and it is highly probable that if he had rested there, whatever talk there might have been as to the circumstances and the suddenness of the change, not a line would have been printed against him. Most imprudently, however, for himself, he made uncalled-for and discreditable personal disclosures, and taking advantage as it were of that public explanation of his reasons for the change, he proceeded boldly to assert and propagate as genuine many most unscriptural and ruinous errors. At the same time, as it was needful for him to do, he has attempted to undermine or explain away some of the most essential doctrines of Divine revelation. Whatever forbearance, therefore, might have been shown towards Mr. Maturin, personally, if he had remained silent, the attack he thus made, not merely on Protestantism generally, but upon genuine Christianity, makes it not only justifiable, but a matter of religious duty, to vindicate and maintain as openly and boldly, the doctrines of that pure Christianity, and at the same time expose those Romish errors and corruptions by which it is so greatly undermined and defaced, and its vital interests endangered. Every candid Roman Catholic, indeed, will admit that after such a plain and extended attack upon our Protestant faith, and our practice also, we have a right to defend ourselves as publicly as that attack has been made. Moreover, as to those vital points in controversy, duty requires that it should be shown, by a plain contrast of doctrines, and observances, and practical conduct, that not theirs, but ours, is Scriptural Christianity. The Divine commands are, to "Buy the truth and sell it not," and to "Contend for the faith once delivered to the Saints;" and no true-hearted and zealous Christian, when a time of need arises, will fail to render his aid in some mode or other in the sacred conflict.

